MARRIAGE GUIDANCE

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Marriage Guidance

Marriage Guidance

A STUDY OF THE PROBLEMS OF
THE MARRIED AND OF THOSE
CONTEMPLATING MARRIAGE

-Ass

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AFFECTIONATELY DEDICATED

TO MY

FOUR SISTERS AND THREE BROTHERS

3-2-56 Newman Bishop Family Life

Preface

Marriage Guidance is an attempt to present those facts concerning marriage and family life that should be known by all those who are planning some day to enter the state of matrimony. It is intended to serve principally, though not exclusively, as a textbook. Students in the senior and junior years of college would perhaps derive more benefit from the use of this work than would freshmen and sophomores, for the former will, for the most part, marry sooner, and consequently they may be expected to take greater interest in an analysis of the obligations and the burdens of marriage. Members of adult study clubs who have been denied the advantages of a Catholic college education would undoubtedly find it profitable to discuss the many important topics which are touched upon in these pages.

In the first of its three sections Marriage Guidance treats of the remote preparation for marriage. Some of the points which are studied in this section are understanding the opposite sex, the best age at which to marry, fitness to marry, parental approbation, courtship and its dangers, the happiness which children bring to a home, the means to ensure a lasting marriage, and authority in the home.

In the second section those points are examined which will be of immediate concern to the couple when they present themselves to their pastor to arrange for the marriage. They will at that time have to attend to such details as procuring their baptismal certificates and the marriage license and choosing two witnesses for the wedding. Although the young man and the young woman may in the past have studied the matter carefully, they should now reflect at length on the nature and the seriousness of the contract into which they are soon to enter. Because the pastor will question them about possible impediments in their case, a large portion of this section is devoted to those laws of the Church which pertain to the matrimonial contract. The priest will conclude his interview with the couple by giving them a practical instruction on marriage.

The third section discusses in detail what parents must do in order to discharge their obligation of protecting their offspring and of promoting their spiritual and temporal welfare. It is not easy to train one's children wisely and effectively amid the many unwholesome influences in our large cities. The Author's purpose is to make the student aware of the problems that so often arise in connection with the proper rearing of children and to acquaint him with the principles on which the solution to these difficulties is founded. The Author's advice and observations on the training of young children are based for the most part on the authoritative writings of specialists in child care. This third section has, moreover, been read carefully and approved by a number of persons who have had many years of actual experience in caring for young children. Some topics, such as the bathing and dressing of infants, preparing milk formulas, and the like, are outside the scope of this book. Subjects of this kind are satisfactorily treated in many manuals on the physical care of infants.

At the end of this volume are found two appendices. The first of these is a list of phonograph records which a mother may find useful in her attempt to entertain her young children and to develop in them a love of music. The second appendix gives a list of pamphlets for supplementary reading. Although many of these pamphlets contain but a brief development of the subject matter of the chapter to which they are assigned, they often contain material and points of view that will prove helpful to the student.

The Author wishes to express his gratitude to all those who by their prudent advice and generous cooperation have given him important assistance in the preparation of MARRIAGE GUIDANCE. He also gratefully acknowledges his indebtedness to a number of publishers for permission to quote from copyrighted material: to The America Press for permission to quote from the *Catholic Mind;* to Benziger Brothers for permission to make three quotations from *The Great Encyclical Letters of Pope Leo XIII;* to Burns Oates & Washbourne Ltd. for permission to quote from the *Clergy Review;* to B. Herder Book Company for permission to quote three passages from *Canons and Decrees of the Council of Trent,* by H. J. Schroeder, O.P.; to P. J. Kenedy & Sons for permission to quote from *The Priest's New Ritual;* to Frederick Pustet Company, Inc. for permission to quote from *Marriage and the Family,* by Jacques Leclercq; and to the *Reader's Digest* for permission to quote from "The Case for Chastity," by Margaret Culkin Banning.

THE AUTHOR

August 2, 1948
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Marriage Guidance

NOTE: Except in the cases where reference is clearly made to historical characters, the proper names that are used in the examples or illustrative cases of the text of this book are wholly fictitious. Any similarity between them and the names of persons, living or dead, is unintentional.

Introduction

MARRIAGE IS A CONTRACT, AND IT IS A CONTRACT OF THE highest importance for the parties concerned. It is of the highest importance because it means for the bride and bridegroom that they are dedicated to a life of the most intimate association with each other until death severs the matrimonial bond. It is of the highest importance, too, because of its very grave obligations. The matrimonial contract imposes upon the bride and the bridegroom serious duties toward each other and toward the children whom God sends them. A successful marriage will mean a life of great happiness, of social usefulness, and of salutary preparation for eternity. An unfortunate marriage may bring years of heartache and embitterment. It may be the occasion, too, of an idle, ambitionless kind of existence and of spiritual ruin. It is obvious, therefore, that those who are contemplating marriage should give serious thought to the nature of this union and to the nature of its obligations.

One who earnestly desires to become an operatic singer or a skilled musician will gladly submit to long years of very tedious training in order that he may some day achieve success. A young man who intends to enter the legal or the medical profession devotes years of most earnest and penetrating study to the task of making himself ready to fulfill all the requirements of his chosen avocation. Must we not, then, consider a man or a woman very imprudent if he or she sets out to marry without having weighed well the many aspects of married life? Nevertheless it appears that a very large portion of those who receive the sacrament of matrimony do so without adequate preparation. Pope Pius XII has remarked:

> It is a curious circumstance and, as Pope Pius XI remarked in his Encyclical, a lamentable one, that whereas no one would dream of suddenly becoming a mechanic or an engineer, a doctor or a lawyer, without any apprenticeship or preparation, yet every day there are numbers of young men and women who marry without having given an instant's thought to preparing themselves for the arduous work of educating their children which awaits them. And yet, if St. Gregory the Great could speak of the government of souls as "the art of arts," surely no art is more difficult and strenuous than that of fashioning the souls of children.[1]

The present treatise on matrimony has been written in order to aid young persons in the understanding of this great sacrament, and it contains three parts. The first part is devoted to observations that may help in solving doubts about the marriage partners themselves. The characteristics which are desirable in one's future spouse, the nature of love, the engagement period, and similar points are treated. In the second part are elucidated the ecclesiastical laws which pertain to the sacrament of matrimony. The rest of this study explains the duties of parents toward their children.

The chief concern of all parents should be to provide adequately for their children's supernatural life. Fathers and mothers are expected to do what they reasonably can to promote the spiritual welfare of their offspring. The sacraments are the God-given instruments by which the child is spiritually reborn and supernaturally fortified along the path of life. It is fitting, then, that the parents not only know what is strictly required for the valid and licit reception of the sacraments, but that they be able to solve the difficulties in this matter with which their children will very likely have to contend. A companion volume, *Christian Guidance,* is devoted to a treatise on the moral aspects of the sacraments of baptism, confirmation, the Holy Eucharist, penance, extreme unction, and holy orders. The purpose of this treatise is to emphasize the importance which these sacraments have in the lives of Catholics and to explain useful points which pertain to their reception.

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[1] Pius XII. "Allocution to a Concourse of Women of Catholic Action, November 26, 1941." *Clergy Review* 22:133, March 1942.

If the present volume were to mean nothing more to the student than merely another textbook which is required for a particular course in college, it would fail partially in achieving its purpose. It is not intended only to inspire students to an academic study of the nature of marriage, the family, and so forth. Its aim is to serve young men and women as a guide in helping them to solve the numerous practical problems which will inevitably arise in married life. That is the reason for inserting such sections as those on speech defects of the child, fear and timidity, discipline, borrowing, hobbies, comic books, home entertainment, the radio, the movies, and other similar topics. The student is advised to retain his copy of MARRIAGE GUIDANCE, so that afterward, during the years when he is confronted with various perplexing circumstances of family living, he may refresh his memory on the doctrines which he studied in the classroom.

Parents will do well frequently to recall to mind the inspiring words of Pope Leo XIII:

> Fathers of families have indeed in Joseph an admirable model of vigilance and fatherly providence. Mothers have in the most

holy Virgin, Mother of God, an eminent example of love, modesty, submissiveness, and perfect loyalty. The children of the family have in Jesus, who was subject to Joseph and Mary, a divine exemplar of obedience to admire, to worship, and to imitate. Those of noble birth will learn from a family of royal blood how to show restraint in prosperity and how to maintain dignity in adversity. The wealthy will learn from this Holy Family how much more excellent virtue is than riches. Workingmen and all those who feel bitter resentment because of straitened economic circumstances and their humbler social standing, if they turn their eyes to the most holy members of that domestic society, will discover cause to rejoice rather than to grieve over the lot which has befallen them. Their labors and their concern about the everyday necessities of life they have in common with the Holy Family. Like them, Joseph was obliged to look to a livelihood from his own earnings. Even those divine hands of Christ Himself performed the work of a craftsman.[1]

Apparently there are today many more marriages which result in failure than there were a few decades ago. By the term "failure" is meant either a continued but disagreeable marriage relationship, or the separation of the parties. In many cases when husband and wife continue their life together, they are harassed with frequent misunderstandings, with petty and at times even serious quarreling, and with periods of coldness and hostility toward each other. During the last ten years married parties have separated from each other with alarming frequency. In some cities at the present time the number of divorces is nearly half as large as the number of marriages.

The reason for so many failures lies with the marriage partners themselves. The unsuccessful marriage is, as a rule, attributable to one or more of the following causes: (1) One (or both) of the parties has not fitted himself for marriage. (2) The choice of the life partner whom one has selected was imprudent. (3) One (or both) selfishly refuses to adjust himself to the burdens and the duties of the new life. It often happens that young men and women who are emotionally immature enter into this most solemn contract. Because of their improperly developed characters it is difficult for anyone to live peacefully and happily with them. Pope Pius XI points out how necessary are the remote and the proximate preparation for marrying:

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[1] Apostolic Letter of Leo XIII, *Neminem fugit,* June 14, 1892. In the Roman Breviary, Feast of the Holy Family, Matins, Lesson 5. Translation by the author.

> For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who before marriage sought in all things what is theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown; indeed, within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life, and, worst of all, such parties will find themselves left alone with their own unconquered passions.[1]

Today very many young persons have an incorrect concept of marriage. They fail to view it as a holy state of life which can exert a most sanctifying influence on husband and wife. They overlook the fact that true marrriage means a lifelong union between two persons whose hearts should be firmly bound together by an indestructible bond of love which is spiritual as well as physical. They do not realize that in this sacred union each of the parties should derive from the other both strength and encouragement and that each should eagerly share, with generous self-sacrifice and with mutual understanding and devotion, the sorrows as well as the joys of the other spouse.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. pp. 111-12.

Why is it that so many modern youths are misinformed about the nature of marriage? The reason is that the source of their instruction on matrimony is, for the most part, the daily newspapers, secular magazines, the radio, and moving pictures. These fonts of knowledge are indeed poisoned wells of learning, for their teaching has a fatal effect. In these mediums of marital instruction the matrimonial contract is depicted as neither sacred nor necessarily lasting. Many of those who act as matrimonial advisers have themselves been divorced and remarried, perhaps several times. Hence by their own example they give proof that they do not look upon marriage as a union which is necessarily permanent. Not a few of the authors of magazine articles, radio scripts, and scenarios profess no religious creed. They are ignorant even of the existence of principles of conduct which are unchanging. For them expediency and public approval are the norms by which one's actions are to be judged virtuous or sinful. It is altogether obvious, therefore, that such writers will often err when they treat of marriage and that they will little appreciate its sacredness and its true beauty. Pope Pius XI calls our attention to the deplorable fact that today "this divine institution [of marriage is] often scorned and on every side degraded." He says:

> For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in

vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have *emancipated* itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

These thoughts are instilled into men of every class, rich and poor, masters and workers, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid.[1]

If one hopes to succeed in any undertaking, he must be adequately prepared for that particular work. To this rule no exception is found in regard to marriage. In order to choose intelligently a partner with whom one can lead a normal married life, in order to train oneself to live up to the new duties and privileges of the married state, in order to build a home worthy of the name, in order to rear a family which will be an honor to God and a credit to society, one must receive the special education which will fit him to perform this task well. The knowledge required for fulfilling these objectives is not infused; and generally speaking, a man or a woman can be sure that without suitable training he or she will not make a success of marriage.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 90.

The remote preparation for marriage should be made during one's formative years. Much depends upon developing in the growing child a wholesome character. During his years at college one should study the principles and the practical suggestions which are of proved value to a married couple in helping to bring about a normal, happy family life. When young men and young women end their school days, they will as a rule devote little time to formal study. Because they are busy with other occupations, one cannot expect them to give themselves up at that time to the systematic analysis of marriage in theory and in practice. Moreover, once a person falls in love, he will be unable to evaluate objectively the sacrifices and the hardships, the struggles and the disappointments, which form part of married life. All these difficulties appear unreal in the eyes of one who is in love, for he is living in a dreamland of sunshine and roses.

All who are contemplating marriage should realize that marriage is an extremely important undertaking and that they must therefore do everything possible to ensure its success. An intelligent preparation for this new state of life will do much to guarantee its happiness. The following pages are intended to acquaint the reader with the many phases of marriage, and to enable him to see them in the light of Catholic teaching.

SECTION I

Before the Wedding

CHAPTER I

Preparing for Marriage

When we speak of preparing for marriage we are not thinking of the things to be done by two young persons who have become engaged and who now wish to make all the necessary arrangements for their wedding. We are thinking of a far more remote preparation, of the questions to be asked and the knowledge to be acquired by one who is seriously considering marriage and who does not wish to choose unwisely or to be ignorant of facts which it would be helpful for him to know. At what age should one marry? What qualities are desirable in one's partner in marriage and in oneself? What general knowledge of man's characteristics and of woman's characteristics contributes to a happier marriage? And in particular, since men can so easily prove selfish and unkind, what does man need to know about woman's nature and woman's place in society? Information on points such as these is essential to good remote preparation for marriage.

The Age at Which to Marry

At what age should a person preferably marry? Marriage should not take place before the young man and the young woman are physically and psychologically mature. One does not achieve physical and psychological maturity until the end of the period of adolescence, and the period of adolescence terminates approximately at the age of twenty-one for the female and at the age of twenty-three for the male. It is true that, as a rule, the body of the girl is fully developed at the age of eighteen and that of the boy at the age of twenty-one. It is only two or three years after this time, however, that the mental powers and the emotions ripen. It is best, then, to delay marriage until the parties are in their early twenties, for the normal person, up to that time, is not fully developed physically and psychologically. One who is still in his teens is mentally immature, and therefore he will with difficulty realize the importance and the many implications of the lifelong contract of matrimony. He is also emotionally immature, and so he is apt to be unstable in his love, becoming infatuated first with one person, then with another.

While emphasizing the warning against too early marriage, we should not fail to call attention to the fact that marriage should not, on the other hand, be delayed much beyond the early twenties. The following reasons make it advisable not to defer marriage too long: (1) Established in a permanent way of life, the husband and wife will become more serious-minded, and they will avoid much of the aimless activity which often occupies the attention of young unmarried persons. (2) Younger parents will probably be blessed with more children. (3) Younger parents will find it easier to understand their children, and will as a rule be more companionable in their regard. Parents should not be too old or too infirm to take an active interest in the affairs of their children when the latter have reached their majority.

(4) Those who are in the thirties have less chance of living to see even their older children permanently established in life and of knowing the joys to be derived from one's own grandchildren. (5) Younger couples find it far easier than older persons to adapt themselves to the trials and hardships of married life and to adjust themselves to the foibles of their spouses. A man and a woman who are thoroughly set in their ways, as one who is over thirty generally is, will find it difficult to conform to the give-and-take of marriage.

Choosing One's Partner in Marriage

If the lifelong association between husband and wife is to prove successful, genuine affection, mutual understanding, and deep sympathy must exist between the two partners. These requirements for success will very likely be present if the characters of both persons are free from major defects and are graced with fundamental virtues. One contemplating marriage should, therefore, seriously analyze the character of the one whom he hopes to make his partner in marriage. Young women should bear in mind the fact that a man who is handsome, highly intelligent, gifted in speech, a good entertainer, and prosperous in business will not necessarily prove to be a desirable husband. He may be conceited, boorish, selfishly calculating, or inconstant, and consequently handicapped by a defect which will make harmony in marriage with him most difficult to achieve. Young men should realize that girls who are endowed with unusual physical attractiveness do not necessarily make good wives. A very beautiful girl is apt to believe that her beauty alone entitles her to everything that a husband has to offer. Hence the danger is that she will be self-centered and uncooperative.

QUALIFICATIONS NECESSARY IN A MARRIAGE PARTNER. The day-after-day intimacy of married life will disclose all the character defects of each partner. If, then, one of the spouses possesses faults which are of such a nature that they tend to exert a cooling influence on another's love, domestic happiness with him will be greatly jeopardized. The fundamental qualifications which should be present in the person whom one wishes to marry are (1) unselfishness, (2) sincerity, (3) constancy, (4) congeniality, and (5) sameness of background. It might prove very helpful for one to question himself about his prospective fiancé's possession of these qualities, as follows:

1. *Unselfishness.* Is he considerate of others? Is he always looking to his own interests alone?

2. *Sincerity.* Can I accept as true everything that he affirms? Is he frank and open in regard to knowledge of himself which I should have? Is he altogether trustworthy? Have I caught him in seeming lies?

3. *Constancy.* Can I depend on his reaction in ordinary circumstances? Is it likely that he will indulge in fits of temper over trivialities? Is he moody? Does he change his mind suddenly and without any justifying reason?

4. *Congeniality.* Do I get along with him easily? Do I find his companionship very pleasant, or do I have a feeling of relief when I leave him? Are his attractive traits merely superficial? Will they wear well?

5. *Sameness of Background.* Have we many things in common? Do we have, more or less, the same ideas, tastes, schooling, culture, friends? (Those who differ sharply in tastes, in views of life, in religious beliefs, are apt to be uncongenial marriage partners.)

Pope Pius XI has written a very salutary warning in this matter for the guidance of the young:

> To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great help in leading a Christian life, or a great danger and hindrance. And so that they may not deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those about to enter into wedlock should carefully deliberate in choosing the person with whom henceforward they must live continually: they should, in so deliberating, keep before their minds the thought first of God and of the true religion of Christ, then of themselves, of their partner, of the children to come, as also of human and civil society, for which wedlock is a fountainhead. Let them diligently pray for divine help, so that they make their choice in accordance with Christian prudence, not indeed led by the blind and unrestrained impulse of lust, nor by any desire of riches or other base influence, but by a true and noble love and by a sincere affection for the future partner.[1]

It is inadvisable that a person who is contemplating marriage should limit his associations to one individual, so that he always accompanies the same person to social functions. This practice places an unwholesome restriction on his and on her search for a suitable partner in marriage. If it is always taken for granted that a particular boy will inevitably be this girl's companion at every gathering, other boys will lose interest in that young lady, and this may prevent her from finding one who would be a more desirable spouse than her present friend.

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[1] Pius XI. *Christian Marriage*. In *Five Great Encyclicals*. New York: Paulist Press, 1939. pp. 112-13.

Sex Attraction as Opposed to Love. Every man and woman is drawn in some degree to those of the opposite sex. In each of us there is a natural sex impulse that drives one on toward a physical union. Even though it is strongly directed toward a certain individual, this impulse must not be mistaken for love. One may be thus physically attracted, even in an unusual manner, toward many others. Since with the passing of years this attraction will inevitably become weaker and will eventually disappear altogether, if it serves as the principal bond between the man and the woman, the marriage will sooner or later prove unhappy. When, therefore, one finds that the strongest attraction for him in the person whom he contemplates marrying is sex, let him at once put aside his intention of marriage with that individual.

Difference in Age. There should not be too great a difference in age between the husband and the wife. As a rule, ten years or more would constitute too great a difference. Such a span of years between the two would prevent a satisfactory relationship. The degree of emotional maturity of the two partners would be different; their interests in various forms of recreation would not be the same; their reactions to so many situations would be contradictory. The younger party's activity, his desire for variety, and so forth, would often enough exasperate the older person. The older party might be regarded by the younger one as a hindrance to enjoying many innocent amusements.

Future In-Laws. Only in rare cases can one dispense with all thought about the relatives of one's life partner. Ordinarily speaking, one must consider the character of those to whom he will be related by marriage, for he must of necessity associate with them later, and this association may mean the ruin or the success of the marriage. If a girl's father is domineering and continues to retain effective control of her will, he will be a power with which the husband must contend. If a young man always puts the interests of his self-centered mother before those of the girl whom he is to marry, the marriage ceremony will probably leave him unchanged in this regard. If a young woman has been accustomed to rely completely on her mother for the making of all her decisions, the mother will, after the wedding, exert great influence in the life of the newly married couple. These factors should be taken into account before the marriage promises are pronounced. In some cases a meddling mother-in-law or a father-in-law can cause serious quarrels between the young husband and wife. Many difficulties would be avoided if the engaged couple were to discuss frankly with each other their near relatives and come to a definite understanding about the policy to be followed after marriage in dealing with any undesirable interference on the part of their relatives.

FACING ONE'S OWN DEFECTS. Someone has said that *marrying* the right person is not so important. The principal thing is to *be* the right person. When one marries he has an accumulation of habits which can either endanger the harmony of this new relationship or safeguard it. If, before he marries, one is habitually selfish, boorish, quick-tempered, or vain, he will be burdened with these same undesirable qualities after the wedding ceremony is over. He should remember, too, that the intimate and continual association with the other partner in married life will reveal these traits to her in all their unpleasantness, and that they cannot fail to be a source of discord. On the other hand, if one has the qualities that befit him for married life, he can be fairly sure that his marriage will not prove a failure. It is advisable, therefore, that one examine his own character with a view to discovering any defects which would militate against a successful marital union. These defects undoubtedly manifest themselves in everyday life. A frank and painstaking scrutiny of one's own personality and an honest attempt to correct one's faults will be most beneficial. Some of the more prominent defects which one may with good reason predict would usually be obstacles to marital happiness are mentioned in the following paragraphs.

Male Defects. The young man who is contemplating marriage will be benefited by thinking over the following defects and by analyzing his own character in their regard. A man is displeasing because:

1. He constantly manifests selfishness; for example, by looking to his own comfort only, by disregarding what gives pleasure to others, by talking too much about himself.
2. He lacks courtesy and good manners; for example, in neglecting the approved manner of eating at table, by not deferring, when possible, to the wishes of women companions, by interrupting others in their conversation.
3. He is not careful about his personal appearance; for example, he wears spotted or unpressed suits, he neglects to shave or to manicure his fingernails, to have his shoes shined, he fails in regard to general neatness.
4. He shows no interest in cultural pursuits; for example, in classical music, in art, or in literature.

Female Defects. The young woman who is looking forward to marriage should know that in the eyes of others she is displeasing because:

1. She is selfish. She insists on her companion's spending all his time with her. She demands that he go only where she wishes, and shows little consideration for his preferences. She accepts his gifts and attentions merely as her due and fails to show proper appreciation.

2. She has the habit of gossiping. She has a taste for discussing scandals and idle rumors, and for recounting trivial incidents which one should pass over in silence.

3. She is given to nagging. She criticizes others too readily and continues her criticism unendingly. She harps constantly on trifles. Even though her nagging is directed to what she considers to be the man's own good, it galls him and is a source of annoyance.

4. She is extravagant. She has no regard for the value of money. In shopping, in ordering meals, and so forth, she always chooses what is the most expensive; she asks her fiancé to take her to places of amusement which are beyond his means. She often expects costly gifts.

5. She is coarse. Men do not care for women who lack refinement or modesty, or who are masculinized. A man wishes his partner in marriage to be genuinely feminine.

Understanding One's Partner in Marriage

In many characteristics men and women are profoundly different from each other. Physically, the average woman is smaller and weaker than the average man. Many parts of the bodily structure of the two sexes are not the same. Women differ from men, too, in their manner of thinking, in their emotions, in their sense of values, and in their attitude toward life. If a person who has little understanding of the opposite sex gets married, he will undoubtedly find happiness in that state difficult to achieve, and will, ordinarily speaking, prove a constant source of annoyance to his partner. If a newly wed girl does not know what typically masculine conduct is, she may be worried over and offended at a manner of acting on the part of her husband which is quite normal for all males. If a newly wed man does not understand female psychology, he may be led to treat his wife in a way that is little conducive to domestic harmony. Hence it is well for those who are contemplating marriage to study the characteristics of each sex.

THE FEMALE CHARACTER. Although there are many who are exceptions to the rule, women in general have certain innate tendencies which distinguish those of their sex from the male. Various influences, however, which come into a girl's life will strengthen or weaken these natural inclinations. Everyday experience testifies to the fact that the good or bad environment in which she spends the early years of her life—the training which she receives at home, the salutary or the harmful influence which her companions exert on her, the formative discipline of her schooling, the coarsening effects of paganism or the cultural fruits of Christianity—cannot fail to leave a definite impress on her character. Woman's *nature* is affected by her *nurture,* but the following are commonly said to be characteristics of women whose education, surroundings, and religious practices have not appreciably modified their natural bent.

Woman's mind differs from man's; but the difference lies, not in its quality, but rather in its direction. "Feeling plays a greater role in the woman than in the man. She reasons less and feels more. This is not to say that she is less intelligent: she is intelligent in a different way. In the woman intelligence is more closely linked with feeling."[1] A woman frequently arrives at decisions by intuition and not by a carefully reasoned process. Since such judgments are not based entirely on reason, they can be easily cast aside for new ones. Hence it often happens that a woman is guilty of vacillation. Because her emotions lie closer to the surface than is the case with man's, they more readily appear and disappear. One mood may suddenly and without warning follow upon another. Moreover, in expressing their ideas women frequently do not make themselves clear to men because, unrestricted by the rigid channels of logic, they jump intuitively to conclusions. Other women will understand them; but men will not, for men do not easily follow the seemingly rambling trend of their thought.

Women are as a rule most observant, for they take in at a glance the smallest details. A woman will notice many little things which a man would overlook, and because of these carefully considered details she may reject as undesirable what a man thinks to be worth while. She may thus appear to him to be arbitrary and finicky, but she has solid reasons which justify her way of acting. A woman's views, however, are not comprehensive, and so in important undertakings she finds a man's guidance of great value. Because her manner of examining questions is not broad, she tends to be partial in matters of dispute. She often sees only one side of the case. Moreover, she is frequently inclined to be somewhat obstinate and to manifest a measure of intolerance toward opinions which disagree with her own. With regard to what has reference to other persons, she is sure of her judgments and may even be overconfident in her stand. She is, in fact, so sure of the correctness of her views that she will seek to impose them on others in an almost imperious sort of way. The reason for this manner of acting is not, as one might at first suppose, selfishness on her part. It is rather the sincere desire to get others to do what is, in her judgment, best for them. With regard to questions, however, which are of intimate concern to herself, she has a tendency to be hesitant and vacillating. Woman's interest is primarily in concrete things, and especially in things which are living. It is always the human element that attracts her. She cannot, so readily as a man, awaken interest in generalizations, in framing formulas, and in abstract studies.

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[1] Jacques Leclercq. *Marriage and the Family.* Translated by Thomas R. Hanley, O.S.B. New York: Frederick Pustet Company, 1941. pp. 294-95. See also pages 293 and 296-98. A clear and detailed analysis of woman's characteristics is given in *The Soul of Woman* by Gina Lombroso. New York: E. P. Dutton and Company, 1923.

Because women in general cannot find contentment in riches, honors, or fame, love is the center of their life. A woman is genuinely happy only when she feels that she is loved and when she has someone on whom she can pour out her affection. She desires, moreover, always to be first in the affection of others. She likes to have others depend upon her and to look to her for aid. Though she will gladly bear, without thought of compensation, very severe hardships for those whom she loves, she does desire gratitude and recognition, and these she values more than riches. She is fond of gifts that are offered as tokens of love, and she attaches great importance to little attentions, such as acts of courtesy, birthday presents, congratulatory notes on anniversaries, and so forth. Women are very happy when they are active. Because of her restless nature, a woman dislikes inactivity, indifference, and listlessness.

A woman is, generally speaking, interested in other individuals. She is interested in their thoughts, their emotions, their reactions, and their occupations. She is social-minded, and she derives genuine pleasure from the companionship of friends and acquaintances. A woman seems to be impelled by her nature to confide in others and to describe to them her feelings, her worries, her opinions, and so forth. She is expansive, and she seeks sympathy from those with whom she habitually associates.

It must be admitted, also, that a woman is often the most severe critic of other women. When hearing another person of their sex praised, many women feel an almost instinctive impulse to look for defects in that person's character, in order, it seems, that they themselves may not appear to be inferior to her. Some women have a tendency to be jealous, and their jealousy often has as its object mere trifles.

THE MALE CHARACTER. It is said that men, in general, are reflective and logical in their actions. They reason carefully to their decisions and, once these are formed, they do not easily change them. The center of a man's life is an accomplishment of some sort. It is not love, but a career, an avocation. A man is far less emotional and more even-tempered than a woman. He tends to live and let live. He is easygoing in his ways, for he likes repose. When faced with a task, he is methodical in working out the easiest and most effective way of getting the job done.

Men are not very observant, for they generally fix their attention on only the larger and more important things and overlook the details. Their outlook is broader, their view more comprehensive, than that of women. A man has a taste for abstract subjects: for science, philosophy, theories, and ideas. He usually finds greater interest in things than he does in persons.

Unlike woman, man is not expansive. He feels no urge to reveal to others his feelings, his ideas, or his problems. Since woman is naturally confiding, she often expects man to return her confidences, and she may find it hard to understand if he does not do so. She explains by some false reason this failure on his part: his dislike for her, his lack of interest in her plans, his love for another woman, and so forth. The real explanation, however, lies merely in the fact that man is as a rule indifferent to the affairs of others. Men tend to be self-centered, and often enough they are wanting in generosity. Their lack of consideration for others may manifest itself in a coarse and rough manner of acting.

The characteristics which have been classified as those of the male are not found in all men, for some men have predominant female characteristics, and others by conscious effort have suppressed qualities which are regarded as displeasing. Some men seem to be as expansive as women. They apparently find it difficult to refrain from recounting to others their innermost thoughts, their views on a wide variety of topics, and all their plans for the future. Some men, too, are highly emotional. Moreover, a man may, for example, develop his sense of observation to such a degree that he habitually notes the smallest details in a scene. Many men live in a way that is forgetful of self. A priest may devote his life wholly to his parishioners. A physician may surrender his own best interests to the welfare of his patients. A businessman may live only for his wife and family.

Not a few women, also, are exceptions to the general rule, for some possess traits which are decidedly masculine. It is not rare to find women who by careful training have accustomed themselves to think things out in logical sequence. Some women, too, have schooled themselves to take a comprehensive view of important questions in which they are intimately concerned. Women who are devoid of any trace of jealousy are not rare; but some women direct all their activities to their own good alone, and their desire to impose their will on others is motivated by downright selfishness.

Since the evil tendencies of the one tend to be counterbalanced and corrected by the other's good qualities, man and woman profit by each other's influence. It is just as undesirable and reprehensible for women to try to convince themselves that they are superior to men as it is for men to look upon women as their inferiors. The two sexes should not take an antagonistic attitude toward each other. Each has virtues that are intended to attract and to benefit the other sex. Each has weaknesses for which allowance must be made, if there is to be harmony in the interrelation of man and woman.

Recognizing Woman's Nature and Woman's Rights

To ensure peace and harmony in the marital relationship, one must have a just evaluation of the male and female sexes. To believe and to act upon the false supposition that one sex is superior to the other causes discord. Men at times regard women as mere instruments of their own pleasure and convenience, and treat them as though they had no purpose in life that is independent of their relationship with the male. Wives resent the condescending attitude toward their sex which many husbands assume. This blameworthy attitude on the part of men stems from the fact that they fail to understand woman's nature, that they do not appreciate her many noble qualities, and that they do not recognize her rights and her place in society. Men should make sure that their views on these subjects are orthodox.

All men and women are essentially equal. They are both endowed with the same human nature and the same human dignity, and they have the same ultimate purpose in life; namely, saving their immortal souls. Hence both men and women have the same fundamental duties in life and the same rights regarding all that is required to carry out these obligations. Everyone has the innate right to perfect his nature, to develop his personality, and to seek his happiness. Woman, then, has an equal right with man to improve herself as fully as possible. The unmarried woman should have the same independence as that which a man enjoys. She has the same right as he to plan her own future and to choose her status in life.

Men and women are equal in dignity and in rights, but their functions in life greatly differ. Normally woman is destined to be a mother, and in this role she will best accomplish the development of her nature. Not all women, however, desire to marry. But everyone is obliged to lead a useful life, and since the unmarried woman does not perform the tasks of wife or mother, she has the right to develop her talents in a career which is suited to womanhood. Nature gives to women the right to engage in work outside the home if they desire such employment. Their field of possible activities is great. As Pope Pius XII has said:

> Today their [women's] mission is unfolded—multifarious, militant, calling for all their energies and of such a nature that few others held down by cares of family or education of children,

> or subject to the holy yoke of rule have equal opportunities of fulfilling it.[1]

Women are not obliged to enter the state of matrimony. They may marry or refrain from marrying, just as they prefer. If they marry, it becomes the duty of their husbands to supply the necessities of life. But if a woman chooses not to marry, she must provide herself with some means by which she may gain a livelihood and develop her personality. There are scores of useful occupations which she may profitably take up. Male employers have often remarked that women excel in many practical tasks. It is sad, however, to recall how many women have erred in making the standard of masculine success their own norm, and so have imitated masculine ways of life. They have lost sight of the fact that women are gifted with special qualities, aptitudes, and instincts which are dissimilar to those found in men. For such misguided women success is most difficult to achieve, for if a woman's accomplishments are evaluated by the masculine standard, they will as a rule be accounted inferior to those of men. It is obviously unfair to judge women by any but a feminine standard.

The clear-cut differences which mark off the male from the female character are called to our attention by our Holy Father, Pope Pius XII:

> But a man and woman cannot maintain and perfect this equal dignity of theirs, unless by respecting and activating characteristic qualities which nature has given each of them, physical and spiritual qualities which cannot be eliminated, which cannot be reversed without nature itself stepping in to restore the balance.

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[1] Pius XII. "Woman's Duties in Social and Political Life." *Catholic Mind* 43:713, December 1945.

These characteristic qualities which divide the two sexes are so obvious to all that only wilful blindness or a no less disastrous utopian doctrinaire attitude could overlook or practically ignore their significance in social relations.

The two sexes, by the very qualities that distinguish them, are mutually complementary to such an extent that their coordination makes itself felt in every phase of man's social life.[1]

CASES TO BE ANALYZED

1. Jonathan Leringer, a scion of an illustrious and ancient family, has but one son, Julius, and no brothers. In order that the family name may not die out, Jonathan exerts great pressure on Julius to marry. Julius wishes to become a priest, and so in spite of his father's wishes he makes plans to enter the seminary.

2. "Jim is certainly lucky to be marrying Jeanette," Henry Dinan comments to his friend George Hobbs. "She is one of the most beautiful girls in Chicago." "She is beautiful," George replies, "but what else has she got? She can't cook. She is vain and probably she wouldn't soil her hands with the housework." "She's got beauty," Dinan rejoins. "What husband wouldn't be happy with a wife like her?"

3. Sally Green, a beautiful and vivacious girl, has no intention of becoming engaged for several years. She plans eventually to marry Lester Groves and she is confident that he will wait for her. Meanwhile she often goes with two or three young men who have repeatedly proposed marriage to her. "These boys show me a good time," Sally says. "They have lots of money and enjoy spending it on me, though marriage with any one of them is just out."

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[1] Pius XII. "Woman's Duties in Social and Political Life." *Catholic Mind* 43:706, December 1945.

4. Albert Dean likes to be in the company of young women, and he often takes girls to parties and dances. He has, however, decided that he will never marry, because, he says, "First of all, I don't want to be tied down to family life with all its burdens and responsibilities, and secondly, virginity is more meritorious than the married state."

5. Louis Fargo was discussing his children's future with his wife. "Believe me, Martha," he observed, "when John gets engaged to be married, I'm going to investigate the girl's parents and grandparents to see that there is no trace of insanity in her family." "Why all that bother, dear?" Mrs. Fargo asks. "It seems to me that I have recently read that today doctors are no longer inclined to consider insanity an hereditary disease. Don't you think the whole matter is at least questionable?"

6. Dorothy Kenna, eighteen years old, was invited by Lucius Conrad, a divorced gentleman friend of the family, to attend the theater. Mrs. Kenna permitted Dorothy to accompany Lucius at times on such occasions, but when he tried to persuade her daughter to go out with him every week, she objected strongly. "I don't see what harm there could possibly be in it, Mother," Dorothy complained. "After all, you know just as well as I do that Lucius is old enough to be my father."

7. Mrs. Dehler has just learned that Tom Harkins, a young man who occasionally takes her daughter Elizabeth to parties and dances, has been married and divorced. Alarmed, she warns her daughter against seeing him again. "You needn't worry, Mother," Elizabeth consoles her. "We're not at all serious about each other. We just like to go to the same places."

TOPICS FOR DISCUSSION[1]

1. One must admit that men are both physically and intellectually superior to women.

2. When women drink alcoholic liquors they are less likely than men to exceed moderation.

3. The subjects of conversation in which men engage are usually different from those which interest women.

4. A priest or nun, because unmarried, cannot give practical guidance in marriage problems.

5. If women are to have equal rights, men should not be expected to extend them the traditional courtesies (e.g., rising when a woman enters the room, doffing their hats in recognition, permitting women to precede them, and so forth).

6. The first requirement which a young man, as a rule, seeks in his future wife is not her sociability, or intelligence, or ability to cook; it is beauty.

7. The quality which is actually the most important in marriage is compatibility between the parties.

8. Boys who marry before reaching the age of twenty-two are less likely to find happiness than those who marry later.

9. It is preferable that no friend or distant relative reside within the family circle.

10. God's command, "Increase and multiply" (Genesis 1:28), forbids adults to remain unmarried.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

[2] See also pages 393-400 for pamphlet material.

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CHAPTER II

Fitness to Marry

AMONG THE QUALITIES THAT ARE DESIRABLE IN A PARTNER in marriage a very important one is physical fitness. A girl should be reasonably sure that the man whom she intends to marry will be able to fulfill his duty of supporting her and the children who may be born to her. A man whose physical or mental disability would prevent his living up to his new obligations should not enter the state of matrimony. A person's right to marry is not an unlimited one. The licit exercise of this right is conditioned on one's ability to fulfill the duties which are involved in this state of life. Every husband has the grave duty to provide for the temporal needs of his dependents. This task could, however, be performed for the husband by another. Hence if his parents or some other relative or friend were to guarantee the adequate maintenance of himself, his wife, and his future family, even a helpless cripple could licitly marry.

The Mentally Unfit

Because they cannot give a valid consent to the matrimonial contract, idiots and lunatics are mentally unqualified to marry. Defective consent could be an invalidating circumstance in all cases, too, where one of the parties has not the use of reason at the time when he is attempting marriage. Hence infants cannot marry, nor are men or women who are completely intoxicated or who are hypnotized capable of giving a valid consent while they are in that state. Although persons with a low mentality can validly marry if they can reason correctly, it is preferable in most cases for them to remain single. If both parents are weak-minded, their children would, ordinarily speaking, be deprived of proper care and training.

What is to be said of one who habitually gives himself up to drugs or to alcoholic liquor? If a person is a confirmed drunkard or a drug addict, he should not marry, for he could not fulfill the obligations of married life. If he is dominated by his evil habit, he will be unable to support his wife and family in decency. He will, moreover, cause untold heartache and trouble to his spouse, and will be a pernicious influence in the lives of his children. A girl should beware of marrying such a man in order to bring about his reformation. If he will not correct his sinful life for her sake before marriage, when his love for her is strongest, he will certainly not reform later. If such a one promises to amend his ways, he should be obliged before marriage to prove the seriousness of his desire and the efficacy of his good resolution. He can demonstrate this by means of a period of probation.

A man or woman, therefore, who cannot lead a reasonably normal married life should not marry, for he or she would be the source of great unhappiness to the other spouse. Men and women who have a violent and uncontrollable temper would bring grave discord into the family circle and would be unable properly to perform the task of rearing their children. Those who are afflicted with instability or who are inveterate gamblers fail as a general rule to make a success of their marriage.

The Physically Unfit

May a person marry if he is afflicted with a dangerous and contagious disease? In answering this question we must make a distinction between what pertains to the validity of such a marriage and what has reference to its licitness. Unless one is prevented by a diriment impediment, he is able to contract a valid marriage. Neither the natural law nor the ecclesiastical law invalidates the marriage of those who have some contagious and dangerous disease. A leper, for example, can marry *validly*. The same is true of a syphilitic whose disease is active and highly infectious. The licitness, however, of these marriages is a different matter. One who has a disease such as syphilis in the active stage must either reveal his condition to his fiancée or refrain from marrying. If he were to marry without first manifesting his secret affliction to the other, he would be guilty of a grave violation of justice. His act would be seriously sinful because in this contract he would be fraudulently imposing on his bride a seriously defective object; namely, his diseased body.

If a person with a dangerous and contagious disease were to marry, he would transmit the affliction to his spouse and perhaps to his offspring too. In the event that the syphilitic husband infected his wife without her knowing of his disease, he would be acting unjustly toward her. If she knew of the danger to her health from marital relations with her husband, and in spite of this consented to the marriage act, no injustice would be done.

If one has been infected with syphilis, he should not marry until there is certain proof that the germs of the disease are dead. If the patient has been free for two or three years from all signs of syphilis, this will as a rule mean that he has been cured. Recently discovered methods are said to effect a permanent cure within a comparatively short time. In all cases, however, one should be guided by a competent physician who can, through his own experience and through medical tests, authoritatively pronounce on the presence or the absence of the disease.

Hereditary Defects. Those defects are called hereditary which are transmitted to the child by the parents' reproductive cells. Experience has demonstrated the fact that certain physical abnormalities are passed on to children from their parents. Some examples of these are blindness and other serious defects of the eyes, deafness, and hemophilia (a tendency to spontaneous bleeding). There is good reason for believing that, at least in many cases, some diseases (for example, epilepsy) are inherited. Tuberculosis, cancer, and diabetes are not looked upon as hereditary. If, however, one parent has tuberculosis, the child may inherit great susceptibility to that disease. Hence if such a child were to be exposed to tuberculosis, he would be more likely to contract it than a person both of whose parents were healthy. In the case of cancer and of diabetes, it is doubtful whether even the predisposition to these diseases is transmitted by generation.

What is to be said of the morality of a marriage in which one of the parties may be the cause of defects in his offspring? The mere probability, or even the certainty, that his children will be defective does not deprive such an afflicted person of the right to marry. In many instances it would be preferable if he did not enter into marriage, but if he does marry, the marital contract is both valid and licit. Pope Pius XI has made the following observations on this point:

> Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.[1]

What about future pregnancies in the case of married women who have given birth to stillborn babies only? This fact need not dissuade them from having more children. Although their offspring may be born dead, the mothers are in no way accountable for this misfortune. It is better, moreover, for these children to be called into being than never to have existed at all. The parents should of course spare no effort to have such infants baptized while they are still alive, but if the babies die before baptism can be administered, they will enjoy forever a natural beatitude.

Cousin Marriages

Is it in general advisable for relatives to intermarry? For a Catholic the answer to this question will depend upon whether the matter is being considered from the viewpoint of church law or from the viewpoint of science. The Church forbids her subjects to marry within certain degrees of kindred. (See "Consanguinity," pages 192-98.) Catholics may not, without a dispensation, marry those who are either their first or second cousins. Scientific authorities, however, accept the following as reasonably well-established effects of inbreeding.

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[1] Pius XI. *Christian Marriage*. In *Five Great Encyclicals*. New York: Paulist Press, 1939. p. 96.

If two persons—for example, cousins—who have common ancestors were to marry each other, this would bring about a union of two lines of heredity which are much alike. In the children born of such a union would be present a similarity of those characteristics which are of an hereditary nature. Such characteristics are the qualities—good or bad—which are transmitted to the children by their forebears. If, however, a particular trait has not shown itself in the three previous generations of the child's progenitors, it is not considered hereditary. When the common ancestors of the parents of the marriage partners have been blessed with desirable dominant qualities, the offspring of the present marriage are apt to receive in double measure a share of good traits. If, however, the common ancestors have undesirable dominant qualities, the children may receive in double measure a portion of undesirable characteristics. Hence from the biological viewpoint the intermarriage of relatives is good if both parties are carriers of desirable qualities; it is bad if they are carriers of defects.

From the social viewpoint cousin marriages are to be disfavored because they deprive the parties of the advantages which would be theirs if they took nonrelatives as life partners. Marriage with a nonrelative brings one into a new family circle, and this will result in an extended range of friendship. When one finds himself thus in a different family group, he is obliged to adapt himself to new situations and to make many new mental adjustments. Intimate association with persons whose habits of life, points of view, ancestry, and so forth, are not the same as those in one's own family circle tends to dissipate narrowness of outlook and to broaden one's character.

CASES TO BE ANALYZED

1. "If you want my opinion," Harry Neff commented, "I would say that it is emotional immaturity that ruins countless marriages today."

2. "The best thing in the world for you," Bruce Hurter said to his friend David Hanley, "is to get yourself a wife." "Why do you say that?" David asked. "That is, if you want to live long," Bruce continued. "Married men have a greater life expectancy than single men."

3. Lawrence Dunn would like to marry, but his parents are dead and he has two younger sisters and one small brother. These children have no other means of support than what Lawrence provides for them.

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CHAPTER III

The Nature of Love

HOW IS IT POSSIBLE FOR A YOUNG MAN AND A YOUNG woman to ascertain when they are really in love with each other? What norms does one use in order to dispel all reasonable doubt in this very important matter? To give a satisfactory answer to those questions one must first of all understand what is meant by true love. To avoid error in his evaluation he must beware of the popular concepts of this beautiful affection.

To say that love consists in the strong biological impulse to mate is false. Love is not merely an animal passion which is ever athirst for carnal delight. Such a burning desire for another has its origin in selfishness. It is directed primarily toward one's own satisfaction. True love does not necessarily include a strong physical attraction for another.

What, then, is love? Love is the noble attraction of one person for another person. Since love is not merely an animal mating instinct, but rather a distinctly human feeling, it embraces the spiritual as well as the physical. Its object is not only the body of the other, but also (and especially) the soul of the beloved with all its inspiring qualities. It is quite possible, therefore, that even though the object of one's affections be ugly or deformed in body, his love for that person may burn very brightly because of some virtue which she possesses. Her winning modesty, her sincere humility, her whole-souled generosity, her angelic chastity—these qualities may magnetize the heart of another far more powerfully than physical comeliness.

Love is the deep, ardent, and devoted affection for another which delights in and seeks the other's presence and constantly tries to further his good. The beloved's happiness is a source of the lover's own joy. True love, then, is not passion. It is not founded merely on physical attractiveness. A man may, for example, be deeply thrilled at the sight of a girl's fresh, wholesome beauty, but this should not be interpreted as a sign of genuine love.

It is well to remember that love does not come suddenly or disappear overnight and without warning. Many novels and moving pictures give the contrary impression. It is true that, when a man first sees a dazzlingly beautiful woman, he may feel an overpowering physical attraction for her. In the face of such arresting beauty he may experience genuine pleasure and pronounced palpitation of the heart. But this is merely superficial affection. It is not complete love. Love is a habit and is acquired gradually. When two persons are pleasing to each other, true love may arise if more intimate acquaintance reveals the other's real charm, and if the growing affection is fostered by acts of unselfishness. Thus, little by little, the heart of one may become centered in the heart of the other. For this reason a boy or girl of marriageable age should not go out often with one whom he or she could not marry (for example, with a married person), for apart from the question of scandal, such companionship may engender love, and love between such persons can bring only dangers and heartaches.

Love does not come overnight; nor, once possessed, does it disappear suddenly. One may at times hear a husband remark that his love for his wife "went dead" all at once. His statement, however, must be called into question. It may be true that he now no longer loves her, but this condition in all probability is the result of diminution of affection that occurred gradually over a long period of time. He had allowed himself to be distracted from the qualities in his spouse which had, in the days of his courtship, appealed to him so strongly. By his neglect in keeping alive the love which he at first had for her, and perhaps by fixing his attention on the charms of another woman, he has caused the fire which once burned so brightly to be reduced to but a feeble spark. Although his love has lost most of its warmth, it can still be rekindled, and he will discover that the reviving of his love for his wife can be brought about through the same process which led to the original affection. It may require much patience for him to accomplish his purpose, but, in the end, he will feel amply rewarded for his pains.

If one can honestly answer the following questions in the affirmative, the probability is that he is genuinely in love:

1. Am I noticeably happier when with him (her)?
2. When he (she) is absent, do I continually long to be with him (her)?
3. Am I proud to be seen with him (her)?
4. Am I willing to make costly sacrifices for him (her)?
5. Have we much in common?
6. Would I select him (her) as a life partner in preference to any other acquaintance of mine?

CASES TO BE ANALYZED

1. "Falling in love with a particular person is beyond the power of a man or woman to control," Tim Joyce remarks to his friend Harry Gibson. "Oh, I don't know about that," Harry protests. "Even if a man is strongly attracted to a certain girl, he can learn to forget her, can't he?"

2. Mr. Logan has just severely reprimanded his daughter Alice because he discovered that she was in the habit of petting with her "gentlemen" friends. "O Dad," Alice expostulates, "if I follow your advice, I'll die an old maid. Nobody will ask me out a second time unless I let him get in some petting." What should Mr. Logan say?

3. "Under no circumstances should a girl propose marriage to a man," says Rita Carew. "If she ever does, she will always regret it."

4. "I am not going to marry you, Al," Marie Powers explains to Alfred Dorson, "because I just don't love you." "If you won't be my wife," Alfred threatens her, "I'll kill myself. I simply cannot live without you." Marie, seeing that Dorson apparently means what he says, is puzzled about what she should do.

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CHAPTER IV

The Betrothal

YOUNG MEN AND YOUNG WOMEN ARE, IN GENERAL, AT perfect liberty to choose either to marry or to remain unmarried. The parents have no authority to compel their child to embrace the state of matrimony or to force him to continue in the state of celibacy. The reason is that everyone has the right to choose for himself the manner of working out his salvation. No one may licitly dictate to him what means he is to use for accomplishing that end. One is free, moreover, in regard to the selection of the individual whom he wishes to marry. Parents act unjustly if they force their own choice of mate on their son or daughter.

Parental Approbation

At times it happens that one's parents do not approve of the person whom one intends to marry. Is parental approbation of the marriage partner necessary for the validity or for the licitness of a marriage? Neither the knowledge nor the consent of the parents in regard to the child's marriage is required for validity. As a rule, however, the parents' approbation is a necessary condition for licitness, at least if the child is still a minor. Hence a child who married against the reasonable opposition of his parents would act unlawfully. If, on the other hand, the parents' opposition were unreasonable, the marriage could be licitly contracted.

EXAMPLE. George Downs informs his parents of his plan to marry Dorothy Vidal within two weeks. Because Mr. and Mrs. Downs are very poor and depend solely upon George for their support, they object to his abandoning them thus during their time of grave need.

COMMENT. George may not marry until he makes adequate provision for his parents.

If parents unjustly prevent their child from entering the married state, they act sinfully. They incur the same guilt if they intentionally arrange matters so that their grown son or daughter is deprived of normal opportunities of meeting those of the opposite sex who are of marriageable age. Fathers or mothers would act in a most reprehensible way if they inveigled their child into marrying a person who might cause the child's spiritual ruin or with whom the child would very probably lead an unhappy life. Parents must beware of discouraging, without solid reasons, one who wishes to keep company with their child.

When young men or young women are contemplating marriage, the first ones whom they should consult about their choice of partner are their parents. If they fail to seek the advice of their fathers and mothers, they will as a rule sin against the virtue of prudence, and their rashness may bring evil consequences. The counsel which the parents give should be weighed most carefully, for it is, ordinarily speaking, well considered and very salutary. The parents love their child with deep, genuine affection. In directing him they are not seeking their own interests, but are looking only to the good of their offspring. Because they are not drawn toward the proposed partner by the strong physical attraction experienced by one who is in love, they will be far less partial than their child in arriving at a judgment. Because of their experience and their more mature sense of values, the parents, too, are more capable than the child of estimating the true worth of the prospective partner. They will delve beneath his superficial qualities and will analyze his character. From the knowledge derived from their own life together and from what they have observed in the lives of their married friends, they are familiar with the moral traits which aid or hinder happiness in marriage. A young person would be very ill-advised, then, if he were to treat lightly the opinions of his parents in this matter.

The Engagement Period

The time which transpires between the betrothal and the pronouncing of the marriage promises is called the engagement period. This should of course be a time of true joy, but despite their exhilaration the parties must be on their guard against overlooking the great importance of these months. The success or the failure of their future lives may depend upon whether or not the young man and his fiancée seriously endeavor to employ this period for the purpose for which it is intended. The engagement period aims at providing the two parties to the marriage with the opportunity of acquiring a fuller and deeper knowledge of each other. Before the betrothal the young man and the young woman were together during comparatively short visits only, and during these visits they centered their attention chiefly on creating between themselves the bond of genuine friendship. To pass immediately from this newly formed friendship to the intimate, all-day-long companionship of marriage would, ordinarily speaking, cause many difficulties. This sudden transition does not give them the occasion to know and to become accustomed to the numerous little things that enter into each one's daily routine. When they were as yet mere acquaintances they acted in each other's presence somewhat as they would before strangers. They kept their inner selves veiled, to a great extent, from the eyes of the other. During the period of engagement, however, when they feel perfectly at ease together, it is more likely that they will inadvertently reveal their true nature. At this time each can learn much concerning the other's likes and dislikes, his foibles and his secret ambitions, his habits at home, his manner of comporting himself at social gatherings, his reactions to disagreeable situations, his attitudes toward matters of great and of slight importance, and so forth. If one discovers in the other strong character defects, he should realize that marriage with that person would involve grave risk of failure. Serious disagreements during the engagement period foreshadow greater misunderstandings later in marriage, for, after a year or more of life together, the flame of romance no longer blinds the parties to each other's weaknesses, and the one is then not so ready as he formerly was to yield to the other's desires.

During these months the engaged couple should decide as many of the problems as possible which they can foresee will arise in their married life. To allow too many of these difficulties to await solution until they are actually confronted with them is unwise, and may deprive the couple of much of the joy which would normally be theirs during their early days together. The following are some of the questions which they can and should settle before marriage:

1. What will be the approximate size and cost of their future dwelling?

2. Where should it be located?

3. What amount of money should be allotted in the monthly budget for expenditures?

4. What about the care of dependents; for example, a crippled brother or sister, an ailing mother? Both parties should come to a definite understanding beforehand about such problems as these.

5. Is the wife to work outside the home? If the girl is planning on work outside the home, she should make this plain to her fiancé. As a rule married women should not engage in such lucrative employment. (See "The Problem of Wives Who Work," pages 96-101.)

RELATIONSHIP WITH RELATIVES. Marriage means the bringing together of the families of both bride and groom, and therefore each party to the marriage must learn to establish a harmonious relationship with the other's relatives. The period of engagement is a very suitable time in which to become acquainted with the fiancé's family. Friendship with these relatives very probably will help one to understand better the attitudes and points of view of the person to whom one is betrothed.

THE LENGTH OF THE ENGAGEMENT. A marriage which is preceded by but a brief engagement period is likely to be the result of a temporary impulse or of a passing infatuation, and so may be doomed to failure. Experience shows that those marriages prove far more successful in which the parties had known each other for a long time and were engaged for some months before they married. In ordinary cases it seems that the engagement period should last between six months and a year. To protract this period too long may prove dangerous, for it may be the source of grave temptation. It is inadvisable for a couple to be engaged for more than twelve months.

Going with Others When Engaged. During the period of the engagement, is it permissible for a girl to go out with other boys? The answer will depend upon circumstances. If the girl is not convinced that her present fiancé is the right husband for her, she may and should try to arrive at certitude in this matter by associating with others. If, however, she is certain that her present fiancé is the best man for her, she should not go with other boys often, nor should she accompany any one of them regularly. This would endanger her relations with the young man to whom she is betrothed, for on the one hand her behavior might alienate his affections for her, and on the other hand her frequent association with others might weaken her love for him.

Breaking the Engagement. Is it licit for one of the betrothed parties to break off the engagement? The answer to this question is clear from an analysis of the nature of betrothals. The purpose of engagements is to test the love, the constancy, and the compatibility of the partners. If it is found that they are temperamentally unsuited to each other, or if one of them discovers that he loves another and not the person to whom he is betrothed, the engagement should be ended. If one party enters the marital union unwillingly, the marriage rarely proves to be a happy one.

If the engagement was informal, there is no obligation in conscience to live up to the agreement. An informal betrothal consists in a promise of marriage which is made without the formality required by church law. A boy, for example, asks a girl to marry him, and she freely consents to his proposal. In the eyes of the Church this is merely an informal engagement, and hence either party may licitly break off this engagement without any special reason whatsoever (Canon 1017). Practically all betrothals in this country today are informal ones.

A formal engagement is a promise of marriage that is made in writing and signed by both parties and also by either the bishop or the pastor or by two witnesses. A formal engagement begets a grave obligation, and to violate such an agreement without a justifying reason would be seriously sinful. Both parties may of course, by mutual agreement, cancel the betrothal whenever they wish. If one party seriously wishes to annul the betrothal, this would, ordinarily speaking, indicate that there is present a sufficient reason for his doing so.

Courtship. Those who are engaged to be married should endeavor to deepen and to increase their love for each other. To accomplish this end they are entitled to indulge in certain marks of affection. The little courtesies which they show each other, the ever-watchful solicitude which they manifest for the other's good, the genuine sorrow which one is seen to experience at what saddens the other, the ring of sincerity in their voice, the light of love that is reflected in their faces—these should be accepted by them as convincing signs of deep affection. In order to foster their love they may, moreover, make use of kisses and embraces, but these must be the nonpassionate type. They may not employ, even for a good purpose, any actions which of their nature arouse one's passions. They must remember that, since they are still unmarried, they have no right to indulge in venereal pleasure. Just as any other single persons, they, too, are obliged to refrain from all sinful petting. "Sinful petting" means a hugging, embracing, or caressing of the body that is of such a kind as ordinarily to excite venereal pleasure in the one being fondled. Even though such touches stop short of producing full sexual satisfaction, they are naturally a proximate preparation for the complete act. One who indulges in petting is enkindling in himself and in the other party a burning desire for an act which is permitted only to the married. Even if a certain individual discovers that thus touching another indecently does not arouse in him any venereal pleasure, he may not, nevertheless, perform such actions, for his petting would, it must be presumed, awaken passion in the other party, and thus he would be guilty of the act of inducing to grave sin.

EXAMPLE. George Brown and Sarah Jones are engaged to be married. Frequently they go to the movies together, and while the lights are dimmed they hug each other ardently and engage in intimate petting. When bidding each other good night they indulge in passionate kissing. George quiets Sarah's objections with the words: "We've got to see if we really love each other, don't we? These are merely ordinary marks of affection today. You know as well as I do they all do it now."

COMMENT. "Intimate petting" means touches which are of a kind to stir up venereal pleasure. Such petting as well as passionate kissing are forbidden under pain of serious sin, even to couples engaged to be married. Moreover, any protracted hugging in the semidarkness of the theater is a source of grave temptation. The fact that "they all do it today" does not alter the intrinsic morality of these actions.

Engaged couples avowedly love each other, and it should be the most earnest desire of each of them to give practical and persuasive evidence of this affection. To help to safeguard the other's spiritual welfare is an excellent means of providing proof of their love. Both the young man and the young woman should, then, assist each other in avoiding anything which might jeopardize their virtue. Deliberately to cooperate in the spiritual ruin of the very person whom one professes to love is as illogical and stupid as it is sinful. A young couple will occasionally find themselves in circumstances where they are strongly tempted to indulge in actions that are offensive to God. It is reasonable to expect a recurrence of such temptations if they again put themselves in that same situation. They should, therefore, resolve to keep away from places which for them are conducive to sin. Experience teaches that for most young couples it would be dangerous for them (1) to remain alone together in an automobile that is parked in an unfrequented place, (2) to visit the house or apartment of the other when no one else is at home, (3) to prolong a visit until long after all the others in the house have retired to rest for the night, (4) to indulge in strong drink when alone together, (5) to attend week-end house parties which are not strictly chaperoned.

It is obvious that all premarital sexual intimacies between engaged parties are seriously sinful and that they therefore merit unqualified condemnation. Moreover, if one were to regard such actions even from a merely natural viewpoint, he would earnestly try to dissuade every engaged couple of his acquaintance from committing these sins. Aside from their immorality, sexual intimacies indulged in before the wedding pave the way for the ruin of the marriage. The reason is that the undoubting conviction which each spouse has that the other is, and will always remain, unshakably faithful is the foundation of marital happiness. If a man's wife was guilty of unchaste actions with him before their marriage, he may feel uncertain about her present conduct. What she sinfully permitted to him in the past, she may now be sinfully permitting to others. Several studies on this point have revealed the fact that those marriages are the happiest in which neither party has ever been guilty of any previous sexual experience.

Those who are about to be married should be instructed on the duties and the privileges of their new state of life. An important point about which the parties must receive accurate information is the physiology of sex. Each should have clear-cut knowledge of the anatomy of both sexes. If their ideas in this matter are obscure or incorrect, grave mistakes and blunders may ruin their married life.

Indulging in any act which of its nature arouses venereal pleasure is, as has been said, forbidden to all unmarried persons. Premarital sex experience is never permitted. What if a man and woman desire to have sexual relations with the intention of marrying if they find themselves sexually compatible? Even in this case their actions would be gravely sinful. Their good intention, no matter how sincerely made, cannot change the intrinsic nature of the act, which must be branded as evil.

Apart from the sinfulness of such a way of acting, premarital sex acts are neither necessary nor useful for ascertaining the sexual compatibility of a couple. Sexual maladjustments are most rarely of a physical nature. Moreover, unsatisfactory premarital sex relationship between the two persons would reveal to them nothing as to the ultimate compatibility of the partners, for sexual harmony is effected by the husband and wife very gradually and over a long period of time.

The Premarital Examination

In many states[1] of this country applicants will not be given a license to marry until they present a health certificate. This certificate, in most cases, states only that the party is free from syphilis. It is highly desirable, however, that both the man and the woman have before marriage, not merely a blood test, but a complete physical examination. Such an examination has the following advantages. It might bring to light (1) some infectious disease, (2) active tuberculosis or other ailments that require immediate attention, (3) some abnormality that might interfere with marital harmony, (4) a condition in the woman which, if not treated, would result in sterility. The suggestion that the young man and the young woman submit to a medical examination before marriage should not be resented on the ground that it casts suspicion on these persons. The medical examination is counseled merely as a help toward marital happiness. Occasionally it happens that one has some physical defect about which he is ignorant. If a physician discovers such a defect before the marriage, it can be remedied in good time.

The civil law in some states declares that the marriage may be annulled unless both parties have fulfilled the health requirements. In other states failure to have the venereal-disease test would make the marriage illegal but not voidable. What is to be said of the justice of these laws? Has the state the power to create matrimonial impediments which may either invalidate a marriage or at least render it illicit? May the state justly prescribe a medical examination for those who are about to marry? In answering this question one must distinguish between the marriage of persons who are baptized and of those who are not baptized.

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[1] These states are California, Colorado, Illinois, Indiana, Kentucky, Michigan, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Virginia, West Virginia, and Wisconsin.

The marriage of two baptized persons is a sacrament. Our divine Lord committed the administration of the sacraments to His Church alone. Hence no civil authority has the power to establish for baptized persons any impediment to marriage, whether it be an invalidating or merely a prohibitive one (Canon 1038). But what of the marriage of a baptized person with one who is not baptized? In this case, also, it is the Church alone that is empowered to regulate the conditions of such a marriage. One of the parties to it is her subject, and even though the marriage of a Catholic with an infidel is probably not sacramental, the contract is nevertheless a sacred one, and the Church has jurisdiction over all such contracts entered into by one of her subjects. A further question may be asked. In the marriage of a baptized with an unbaptized person, is the infidel subject to the impediments of the civil law? No, the unbaptized person in this marriage is probably not subject to the impediments of the civil law, for the Church has the exclusive right to regulate the conditions of all the sacred contracts into which her members wish to enter.

The state, however, has the power to create both diriment and prohibitive impediments with regard to the marriages of unbaptized couples, in so far as these restrictions do not violate the natural law. Does the natural law forbid the marriage of one who has an infectious and gravely injurious disease? If it does, the state may justly forbid such a diseased person, if unbaptized, to marry. It is a violation of the natural law for one who is gravely infected with a hidden communicable disease to marry without disclosing his condition to the healthy partner. Such an act as this would be gravely unjust, for it would involve the serious deception of one of the parties about the matter of the contract. In so acting, such a diseased person could be compared to a merchant who maliciously sells damaged goods to a buyer who believes them to be in good condition. The state, therefore, could forbid such a marriage under pain of nullity. But if the healthy party knows of the other's disease and nevertheless consents to the marriage, there is nothing in the natural law which forbids this union. The state may not, therefore, prohibit the marriage of an unbaptized person who has a highly infectious and gravely injurious disease with another unbaptized person who is either in sound health or similarly diseased, provided the latter is aware of the other's disease and freely consents to the marriage. It would be unjust to refuse such a couple a marriage license. Moreover, if the state were unjustly to insist on health certificates before granting official permission to marry, various evil effects might result. Many would undoubtedly try to bribe physicians to grant a false statement regarding the health of parties whose marriage the law prohibited. The state's unjust attitude might also lead many couples, thus forbidden legally to become man and wife, to live together without the benefit of the marriage ceremony.

The state is, then, restricted in its power to write conditions which would invalidate or prohibit marriage. It may, however, legislate regarding the merely civil effects of marriages of both unbaptized and baptized persons. Such regulations are aimed at promoting the common good, and so they fall within the competence of civil authorities. The "merely civil effects of marriage" mean the consequences which touch upon some law that has to do with marriage, but do not affect the marriage's validity or licitness. The following would pertain to the merely civil effects of marriage: the right of inheritance possessed by the wife and the children, the inheritance of one who dies intestate, the definition of a dowry, the registration of the parties to the marriage. In making such regulations the state acts within its rights, and therefore all its subjects should obey them. Moreover, even in cases where the state encroaches upon the rights of the Church, it is, generally speaking, more prudent for the Catholic to conform with these civil laws. To refuse to do so would effect no good and would risk causing one grave inconvenience.

CASES TO BE ANALYZED

1. Dorothy Kramer, nineteen years of age, wishes to marry Hubert Burger, a young lawyer who is six years her senior. Dorothy's mother objects strongly to this marriage, but her father has given Dorothy his full approval.

2. Beatrice is an orphan and is now under the care of Mr. and Mrs. Dever. Edward Holly has recently proposed marriage to her, and Beatrice wishes to marry him, but she is not sure whether she must first obtain the consent of her guardians.

3. Agnes Watson is being courted by Gerald Kilian, a Catholic boy of sterling character. Mrs. Watson, however, has taken a dislike to young Kilian because he boasts so much about his mother's way of doing things. "Marry him if you wish," she tells her daughter, "but if you do, it will make me very sad." Agnes, a timid girl, in order not to cause her mother sorrow, immediately breaks off all relations with Gerald.

4. Alice Rotherson, of wealthy and socially prominent parents, falls in love with Oscar Viers, a taxicab driver. Her parents bitterly oppose her marrying Oscar because of the great difference between the two in social standing.

5. Mary Brown has fallen deeply in love with Jack Merkel, a man who was recently released from the penitentiary, where he served five years for a notorious and shameful crime. In spite of her parents' objections Mary has the intention of marrying Jack.

6. Mrs. Brill loves her daughter Dolores very tenderly. She could not bear the thought of being separated from her by marriage, and so she sees to it that Dolores associates with girls only or with men who are near relatives.

7. "Henry and I are planning on going to the Notre Dame game at South Bend next Saturday," Elizabeth Graham informs her mother. "That's a long trip, Elizabeth," Mrs. Graham says; "you'll have to leave here pretty early Saturday morning." "Oh," Elizabeth replies, "we intend to start out Friday afternoon and spend the night in Chicago. I will stay with a girl friend and he will go to a hotel. Then Saturday we will leave for South Bend." "You can't do that without a chaperon, my dear," her mother comments sternly.

TOPICS FOR DISCUSSION[1]

1. Preventing familiarities between engaged parties is chiefly the responsibility of the girl.
2. Even if a boy kisses a girl merely to show affection, his act may be sinful.
3. Petting is injurious to one's physical health.
4. Sexual abstinence is *not* harmful.
5. A girl's wearing regularly a boy's fraternity pin implies that she is engaged to marry him.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

CHAPTER V

Guarding Secrets

When two persons are engaged to be married it is to be expected that they will wish to know and to understand each other as perfectly as possible. In order to promote this mutual understanding they disclose their likes and dislikes, their ambitions and failures, the salient points of their past life, and their hopes for the future. This openness between them is a sign of confidence, and is as a rule promoted by sincerity and generosity. Is it desirable for engaged parties to tell each other everything? Are there not some incidents which are better left wrapped in the veil of secrecy?

To these queries one must reply that much depends upon the nature of the matter in question. There are some things which the spouse-to-be has a right to know. There are other hidden facts which need not be revealed. We may treat this matter under the three following divisions: (1) what one must reveal, (2) what one may, but need not, reveal, (3) what one should not reveal.

1. What One Must Reveal

The natural law obliges one to manifest to his future life partner every hidden defect of his which would make the marriage injurious to the other or notably more difficult. Even though the revelation of such defects would cause him great embarrassment or sorrow, it would be required by the virtue of justice. Unless a man makes such a disclosure, he is in the position of one who sells seriously damaged merchandise to a person who has no knowledge of the concealed imperfections. It is true that he is under no obligation to go through with the marriage, but if he desires to do so, he must inform the other party of anything which noticeably affects the value of the matter of the matrimonial contract. The party in question has an obligation in justice to reveal any of the following:

1. A contagious disease (for example, syphilis) which would force the other either to observe protracted continence or would almost certainly result in the contraction of the dangerous malady.
2. His own grave public disgrace or that of his family.
3. Serious moral defects of an external nature (for example, drunkenness, addiction to drugs, and so forth).
4. Large outstanding debts which he cannot pay.

What is to be said of the obligation of one who is sterile? Must he or she reveal this defect to the future spouse? In answering this question one must distinguish between sterility which has been artificially produced and congenital sterility. If the sterility has been artificially produced (for example, by means of an operation), charity obliges one to make known this defect. The reason is that after the marriage, when this condition is discovered, the other spouse will be gravely offended at the deliberate silence about so important a matter, and that this may cause a serious breach between the husband and wife. If one is congenitally sterile, he has no obligation to reveal this condition to his fiancée. Most of those who are so afflicted are ignorant of their defect. If before marriage one party happens to discover that he is congenitally sterile, the other need never know that he had knowledge of this defect before the wedding, and so there would be from this source no danger of marital discord.

Is a man or woman obliged to make known the fact that premarital sexual experience has been indulged in? No, neither a man nor a woman is required to divulge such a fault. What if the prospective marriage partner explicitly asks about this? In order to preserve one's good name one may in that event either evade answering the question or make use of a broad mental reservation. If, however, a woman were to foresee that after marriage her husband would come to know of her sinful indiscretion and that this discovery would give rise to grave dissension, charity would oblige her either to reveal her fault to him beforehand or to withdraw from the marriage. Moreover, if a woman has had a child by another man and her future husband will be called upon to support it, justice obliges her to acquaint him with this fact before the wedding.

2. What One May, But Need Not, Reveal

There is no obligation to reveal secret defects which do not make the marriage intolerable or harmful, even though they do render it less desirable. The reason is that, when his silence causes no grave injury to another, one is not obliged to defame himself nor to deprive himself of the hope of marrying. Examples of defects about which a person need not inform his future spouse are bodily deformity, low birth, poverty, a sharp and irritable disposition, incompetence in business affairs, and inability to manage a home. If, however, one has good reasons for believing that these defects, if they become known after marriage, will cause continued unhappiness, he is obliged in charity either to reveal them or to abstain from marrying.

3. What One Should Not Reveal

In the past one may have made mistakes or committed sins that are of no concern to his future spouse. The other party should not be told of these actions, for his knowledge of them could not help marital harmony and might prove to be a source of discord. At times, in a burst of generosity, one of the engaged parties divulges such past errors in judgment, misdeeds, and so forth. Such confidences are indiscreet, for the effect will ordinarily be a lessening of the other's esteem for the sinning person. There is a danger also that after marriage, when quarrels arise, this knowledge may be used to deepen the wound caused by the altercation.

TOPICS FOR DISCUSSION[1]

1. Husbands and wives should be permitted to open and read each other's mail.
2. A married person should not talk to friends about his spouse's shortcomings.
3. A husband should let his wife know all about his business matters.
4. A man is not obliged to inform his fiancée that he has the habit of snoring.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

CHAPTER VI

The Home and Children

DURING THE ENGAGEMENT PERIOD, WHICH HAS BEEN discussed in Chapter IV, the two betrothed persons have of course given much thought to the choice of a home in which to live after their marriage. Interviews with realtors and visits of inspection have occupied a great deal of their spare time. Their problem has been to find a home ideally suited to their tastes and to their needs, and one within their budget. Once found, the new home must be furnished and made ready for the occupancy of the newly married couple upon their return from their honeymoon.

The new home will not be chosen without consideration for the children who may be born, and there will be discussion of what should be planned in regard to the raising of a family. These two questions, the choosing of a home and the attitude toward the raising of a family, are the subject matter of the present chapter.

Choosing a Home

THE LOCATION OF THE HOME. It is advisable that the newlyweds establish their home at some distance from the homes of their near relatives. The reason for this advice is that, if they are not interfered with by others, the young couple will more easily adapt themselves to their new life. Left alone, they can manage things according to their own wishes, and need not constantly take into consideration the preferences of others. It is undesirable for a mother-in-law lavishly to shower her attentions on the young bride, to give her countless bits of unasked-for advice, to visit her frequently during the day, and so forth. The young wife may not care to act on such counsel, and she will thus find herself torn between the alternatives of acting against her own judgment or of offending her husband's mother.

If it can possibly be avoided, the newlyweds should never live with the family of the husband or of the wife. There is a wide gap between the notions of those of the older and those of the younger generations. If they live with the newlyweds, the father and mother cannot fail to observe many of the actions of the young couple, and the danger is that they will not approve of much of what they notice. Criticism, with its disastrous possibilities, will inevitably follow.

It is well, also, to choose a neighborhood which has a Catholic church and school. A district where there are many young families is preferable, for here the young couple will usually be assured of congenial social life with their neighbors, and the children-to-be will have companions who are approximately their own age.

THE SIZE OF THE HOME. If the home is to be more or less permanent, it should be large enough to accommodate the children with whom the couple hopes to be blessed. The ideal arrangement is for each child to have his own bedroom. Though most young couples could not afford to give their children individual rooms, they should, in so far as possible, try to avoid overcrowding. The grounds about the house should be sufficient to provide ample room for the youngsters to play outdoor games.

THE COST OF THE HOME. The amount of money which is to be allotted for providing housing should be moderate. In ordinary cases the rule is that the rent should not be more than about one fifth of the family's income. When one's annual salary is in excess of $3,000, a higher percentage of the wages may be used for rental. If the home is purchased, the price should not exceed the amount of money which the husband receives as income within two or three years.

SAVINGS. It is most unwise for a young couple to live up to every cent of their income with no thought of putting some of the money aside for possible emergencies. Such a practice is opposed to thrift and will sooner or later bring serious difficulties. No matter how small the income, the newly married man and woman should every week set apart as savings a certain sum, even though it be but a few nickels. The money thus saved should be put into the bank, where it is to be left untouched except in cases of necessity.

The Attitude toward Children

Every husband and wife should sincerely desire that children be born to them, for children bring to married couples innumerable blessings. Experience teaches that, during the first months of marriage, the young couple will as a rule overflow with ardent love for each other and will be much enamored of their new life. After about a year the novelty of marriage tends to wear off, and each begins to realize that the other has certain defects—defects which may be quite irritating. The burdens of life together then begin to make themselves felt, and the husband and wife find that their hearts are not so perfectly united as they were during the honeymoon. If at this time a baby is born to them, it will serve as a golden link of love between husband and wife. The child will bind them together more firmly, for each will see in the baby a reflection of his own personality and of the personality of his spouse. The young husband and wife will be thrilled in the realization that the child is the flower of their mutual love and that it has been formed from their own flesh and blood. Their parenthood will render their affection for each other far more solid than it was before. It will bring to them a more complete sense of their mutual responsibilities and will foster in them a spirit of unselfishness, both toward each other and toward their offspring. The privilege which they have had of sharing in the task of creating a living child will be for them a lasting source of joy and gratitude toward God. God has deigned to permit them to be coauthors with Him in the fashioning of a human being who is gifted with five magic senses of the body and with wonder-stirring powers of the soul. This child is destined to live eternally in heaven, where he will for endless ages be profoundly grateful to his parents. Reflecting upon these thoughts, the young couple cannot fail to appreciate more deeply the beauty of their married life and the happiness which parenthood normally engenders.

Because there is nothing which husband and wife can share so fully and so lastingly as their own offspring, children tend to unite their parents more deeply and more permanently. One would expect, then, that a marriage which is blessed with children would be more likely to succeed than a childless marriage. As a matter of fact, experience confirms this judgment. Recently gathered statistics indicate that, the greater the number of children a couple has, the stronger is the marital bond. Divorce between parents of large families is rare, and the number of divorces and separations increases proportionately as the number of children in the family diminishes. In one such survey we find that 20 per cent of the divorcees had only one child and about 57 per cent of them had no children at all.[1]

Children should be regarded as a source of great spiritual benefits to parents. The years of care which children require call for innumerable sacrifices and whole-souled generosity on the part of the parents. In conscientiously performing their task of providing for their offspring from babyhood until the age of majority, the father and mother will undoubtedly experience notable spiritual development, for rearing a normal family calls for the exercise of many virtues. It demands from the parents a long period of unselfish devotion to the best interests of their children. The father and mother will have to give up many pleasures and to endure many discomforts. During long years they must stand in constant attendance upon their helpless children to administer to their needs. They will see the little ones, whom they love so dearly, visited with various afflictions and sicknesses, and they cannot escape being harassed with anxiety and burdened with heavy sorrow. They must exercise unruffled patience in the day-after-day training which they give to their growing offspring. They must be ready with prudent guidance and constant vigilance to tide them over the difficulties of childhood and adolescence. This unselfish solicitude and generous sacrifice are conducive to the acquisition of holiness. By fulfilling their God-given task properly, parents enjoy the rich opportunity of growing in virtue and of acquiring a rich store of merit.

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[1] Harold A. Phelps. *Contemporary Social Problems.* New York: Prentice-Hall, 1947. p. 478.

Another benefit which children bring is that they help their parents to remain young in spirit. Parents are inclined to relive their own youth in their children. The father and mother of a large family are mingling continually with the young. They are sharing their experiences, talking of things which interest the children, watching their games, listening to their companions. All this tends to produce a rejuvenating effect upon an adult. Even when old age sets in, the aging couple are spared the loneliness which often makes this period of life so difficult to endure. By their loving and generous care and by their cheerful and refreshing presence, the children will bring much solace to their parents and will brighten the dullness of those uneventful days.

From the viewpoint of material advantages alone, large families are beneficial. Parents are benefited by numerous offspring. It appears that fathers of large families have in general proved to be more successful in business than have bachelors,[1] and that wives who have borne many children are as a rule healthier and enjoy a longer life than the mother of but one or two offspring. Moreover, the children derive definite advantages from being members of a large family. The only child is often greatly handicapped because he lacks the educative influence of brothers and sisters. The companionship which the children of a numerous family provide for one another affords invaluable training in dealing with various personalities. The give-and-take of such associations makes for a character development which is wholesome and well balanced. Living with brothers and sisters trains the child to adapt himself to difficult situations, to make allowance for the reasonable wishes of others, to adjust his conduct to the needs of varying circumstances. As a child habitually acts at home, he will behave outside the family circle, and so it is clear that home life is a preparation for the child's activities outside the home. He will have to contend with the peculiarities and foibles of all sorts of persons in business and in his social life, and the experience gained by association with the various members of the family group will aid him in accommodating himself to whatever situations he may later encounter.

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[1] F. A. Woods. "Successful Men Have Larger Families." *Journal of Heredity* 19:271-79, June 1928.

Some parents give as their reason for not wanting more than one or two children that they wish to provide for these few offspring more advantages than would be possible if the family were a large one. It should be clear from what was said in the preceding paragraph that this reason is unsound. It is true that not a few husbands and wives sincerely believe, in their ignorance, that it is preferable for the sake of the child to have a small family, but the common reason for limiting offspring to one or two is unadulterated selfishness. The parents wish to be left free to give their time to amusements, sports, social activities, and travel. Such mothers are not long held down by domestic cares. Such fathers need not spend their money on the costly rearing of a large family, but can enjoy the luxuries which otherwise they would be obliged to forego. Husbands and wives should beware of allowing themselves to be deceived in this very important matter. They should not come to a decision without having carefully weighed the reasons which, in their case, favor or make undesirable a large family. They should form their judgment independently of the "planned parenthood" propaganda so widespread in this country today.

Spacing Children. It is evident from what was said above that large families are a most singular benefit both to the parents and to the children. There is, however, no obligation for a Catholic husband and wife to have as many children as possible. Is it not, as a matter of fact, preferable from the viewpoint of health for a couple to avoid having numerous offspring? Do not modern medical authorities urge parents to "space" their children so that there will be a lapse of several years between the successive births? If lengthy intervals occur between the coming of the babies, is this not more conducive to the health of the mother and to that of the offspring? Scientifically speaking, should there not be a period of rest of two or more years between births? An affirmative answer to all these questions would unhesitatingly be given by the promoters of "planned parenthood" and by the propagandists of artificial birth control. Recent scholarly studies, however, have proved false the doctrine of these contraceptionists. Science has established the fact that, from a medical viewpoint, an interval of two or three years between births is not necessarily desirable. After careful research in this matter Dr. Nicholson J. Eastman of Johns Hopkins University has published findings with regard to (1) the mother's health and (2) the effect on the baby which we may summarize as follows:

1. The longer the period of rest there is between pregnancies, the greater is the possibility that the mother will suffer some form of blood poisoning. When the interval between

births is from one to two years only, she has the greatest hope of escaping such infections.

2. The interval of one to two years between births is at least as favorable to the health of the baby as longer intervals would prove to be.[1]

TOPICS FOR DISCUSSION[2]

1. It is preferable for a young couple to buy their new home rather than to rent it.
2. Every child has a right to a normal family life.
3. If they can afford to do so, married couples are obliged to bring into the world several children.
4. The ideal number of children in a family today is three.
5. A child born out of wedlock remains illegitimate even though his parents afterward marry each other.
6. Buying on the installment plan is inadvisable for those who are newly married.
7. A home located in the country is more desirable than one in the city.

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[1] Nicholson J. Eastman. "The Effect of the Interval between Births on Maternal and Fetal Outlook." *American Journal of Obstetrics and Gynecology* 47:445-66, April 1944.

[2] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER VII

An Enduring Marriage

DURING THE MONTHS OF COURTSHIP BOTH THE MAN AND his fiancée were seen at their best. They appeared generous and considerate. They were ever eager to yield to each other's preferences. They were always cheerful and ready to overlook slight inconveniences. They were living in a beautiful dreamland of sunshine and roses. After the first months of marriage the novelty of this new kind of life begins to disappear and the monotony of daily routine with its disagreeable duties, its worries, its countless trivial annoyances, asserts itself. The husband sees for the first time his wife's defects, and their intimate life together keeps her failings constantly before his eyes. The husband entertains in his mind sharp criticism of her conduct, and in moments of anger he openly complains of her shortcomings. The wife realizes now that the management of a home involves much labor, and she may look upon it as an endless round of drudgery. She draws a dark comparison between her lonely life at home with its many menial tasks and her husband's cheerful day with its companionship and pleasant work, and she allows dissatisfaction to grow in her heart. Thus it often happens that married life loses much of its charm, and the love which the husband and wife had for each other in the beginning gradually diminishes.

How are young couples to avoid such harmful reactions during the posthoneymoon period? An obvious recommendation is that before the wedding they try to realize that married life will inevitably bring many inconveniences and anxieties, and that they prepare themselves to meet these difficulties. The best preparation is the earnest endeavor to cultivate complete resignation to God's will and the spirit of self-abnegation. The frequent reception of the sacraments of penance and the Eucharist, and daily prayer together, will aid immeasurably in overcoming the mutual hardships and the tendency to find fault. Young couples would do well to place their life together under the patronage of the Blessed Mother of God.

To ensure domestic peace and happiness both parties should convince themselves fully of the truth that marriage is a union between two persons who have equal rights, privileges, and responsibilities. They must realize that both husband and wife are obliged to cooperate to make the marriage achieve its fundamental purpose. Both must try to create in the home an atmosphere that will aid each of them in sanctifying his life and in attaining at least a moderate degree of happiness. It may prove easier to accomplish this end if the parties endeavor to carry out the following advice.

Advice to Both Parties

1. WHAT TO DO. Remember that each of you has not exactly the same background, training, tastes, views, and so forth, as the other. Persons from different families are usually unlike in many things. Do not fail to make due allowance

for the differences which you will inevitably notice in your spouse. You should not expect her to act exactly as you do.

Provide some variety in the daily routine. Even a life that is free from hardships and unpleasantness may become dull and tedious through its day-after-day sameness. This danger can be avoided by (1) taking short trips, (2) going on week-end vacations, (3) attending movies or the legitimate theater, (4) attending popular lectures, (5) dining out now and then, (6) visiting the homes of friends, (7) entertaining friends at home, and (8) arranging record or radio concerts at home for the family alone. These are but a few of the possible ways of breaking the monotony of domestic life.

2. WHAT TO AVOID. The primary cause of friction between married persons is selfishness on the part of one or both. You must be careful not to become absorbed in your own interests only. Do not insist on *your* way of doing things, on *your* preferences in various matters. It is well for you to give each other a reasonable amount of independence and liberty in the matter of companionship. Everyone wishes to be accorded some solitude, to have some period of time when he can be alone with his thoughts, and also to enjoy some association with others. A husband should be permitted to be away from home one or two nights a week. A wife should feel free to spend one day a week with friends.

In their dealings with each other husband and wife should not neglect the ordinary courtesies. Even when the two are dining together alone it is a mistake to disregard the conventional manners at table. The use of "please" and "thank you" must not be reserved for strangers. Husband and wife should see that they are at least as courteous to each other as they are toward friends and acquaintances.

In their attempt to ameliorate their relationship with each other, it would undoubtedly prove very profitable for husband and wife to set aside each week a short period of time for examining their consciences on the following points:

1. What gave rise to the arguments and quarrels which occurred during the week?
2. Why were some days so boresome?
3. What could I have done to make our life more pleasant?
4. What is it that makes my friend John Jones (or Susan Smith) so companionable? I will try to imitate him (or her).
5. What defect have I that hurts my relations with my wife (husband)?
6. At the altar I vowed to give myself up to her (him) most fully "for better, for worse, for richer, for poorer, in sickness and in health." At that moment I meant to love my spouse generously and unselfishly, forgetting self, living for her (him). Have I still that same noble desire?[1]

Life together should strengthen the bond of affection between husband and wife. The passing years should reveal to each of them new qualities to love and admire in the other and should bring deeper and more lasting satisfaction. Each of them should become more and more accustomed to look to the other for sympathy, for help, and for inspiration.

Advice to the Husband

1. What to Do. St. Paul commands husbands to "love your wives, just as Christ also loved the Church" (Ephesians 5:25). A husband, then, has the duty of loving his wife with

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[1] A more detailed examination of conscience will be found in the pamphlet *An Examination of Conscience for Married Couples,* by Edwin C. Haungs, S.J. St. Louis: Queen's Work, 1945.

genuine affection and of manifesting this interior love by outward signs. The wife has a right to expect her husband's love to appear externally in his conduct toward her. Moreover, if a husband's interior love is not accompanied by external marks of affection, it will soon grow cold. It must therefore be cultivated by outward acts such as are common during the period of courtship. Gifts of flowers, candy, or jewelry offer a ready means of demonstrating the fact that a husband is thinking of his wife. He should at times surprise her with some personal gift which he himself has selected. He should reassure her frequently of his deep love for her. Although these things seem trivial and can be done with little difficulty, they are nevertheless of great importance.

The man who entertains the very praiseworthy ambition of being a model husband will strive to make himself as companionable as he can. He will be aided in this task if he puts into practice the following suggestions:

1. Even though the subject matter appears to you to be very trifling or uninteresting, listen attentively to your wife's conversation. She should be able to find in you a sympathetic listener. She has a right to look to you for consolation in her trials and for advice in managing the affairs of the home. Do not let the reading of newspapers or magazines prevent you from engaging in a reasonable amount of conversation with your wife.

2. Introduce subjects of common interest and discuss them with your wife. This will prove a source of pleasure to her and you will learn, with profit to yourself, a woman's viewpoint in these matters.

3. Plan "treats" for her which will help to relieve the tedium of her regular routine. Her week is a continuous

round of uneventful days and of monotonous tasks. An unexpected invitation to the theater will because of the element of surprise be especially pleasing to her.

4. Try always to look cheerful. Smile often. A frowning brow is a hindrance to congeniality.

Husbands must remember to be gentle and considerate in all their dealings with their wives. Rough speech, coarse actions, unmannerly conduct, grate on a woman more than most men realize. A wife desires her husband to be a gentleman on all occasions. Anything in him that is uncouth or offensive to good taste disappoints and hurts her.

2. WHAT TO AVOID. The married man should be on his guard against becoming so much engrossed in affairs outside the home that he neglects his wife and family. It is true that he has the responsibility of providing food, clothing, and lodging for his dependents. He must succeed in financial matters, but he must also be a success as a husband and father. If a man permits himself to become completely absorbed in matters of business, he will fail to give his wife the attention and the love which she deserves, he will neglect the care of his children, and he will manifest little interest in the home. Many a marriage has failed because the thoughtless husband seemed to live for worldly success alone.

Many little defects of which men are often guilty interfere with marital harmony. A husband who is serious about weeding out sources of displeasure to his wife would do well to examine himself on the following points:

1. Do I brag about my talents? My achievements? The social standing or the wealth of my family?

2. Is my attitude toward my wife or children domineering? Unreasonable? Apathetic?

3. Do I ridicule my wife at home? Do I ever deliberately cause her embarrassment when we appear together in public? Do I make fun of her appearance, her mannerisms, or her speech? Do I concentrate my attention on her faults?

4. Do I belittle her work or her opinions? Because of my tone of voice or of my way of acting do I appear to be condescending? Do I refuse to treat her as an equal?

5. Do I complain easily, especially about trifles (for example, the type of meals served, slight tardiness, little inconveniences which occur in the home)?

6. Do I use sharp, bitter words? Am I sarcastic?

Advice to the Wife

1. WHAT TO DO. An important point for a wife to remember is that she must actively cultivate her husband's love. She should often manifest signs of her affection for him, and she should endeavor to keep his love for her alive by trying always to be genuinely feminine. By exercising great care with regard to her personal appearance, even when she is alone with him, she will minimize the risk of losing her attractiveness in his eyes. A little effort on her part will help her to discover new ways of pleasing him. She should show originality in the preparation of meals. She should make the home an attractive haven to which he will be happy to come. There should be in the home an atmosphere of peace and simple comfort.

A true wife will manifest sympathetic concern in everything that occupies her husband's attention. She will take an intelligent interest in his business projects. She will lend him an attentive ear when he discusses the problems with which he is confronted, and will impart to him courage and consolation in his difficulties. She will be friendly with his comrades, and will try to share his enthusiasm over his favorite types of recreation. The secret of being an agreeable companion often lies in being a good listener. A wife must listen attentively to her husband's views and she must beware of interrupting him constantly with her own thoughts on the subject. If she flatly contradicts his statements, she will not only effect little good, but will in all likelihood merely antagonize him and make him angry.

The wife should always show great consideration for her husband's relatives. Genuine friendliness toward them will prove very pleasing to her husband. Even after he is married a man must love his parents, and a wife should not take it amiss if he visits them at regular intervals, gives them presents, invites them to his home, and so forth. Moreover, if the husband's parents are in need, the wife should be quick to volunteer her help.

2. WHAT TO AVOID. Few things interfere with domestic harmony more than nagging on the part of the wife. She must avoid criticizing her husband regarding faults which he cannot or will not correct, for such criticism is fruitless and will grate on his nerves. His failure in business undertakings, the faults and foibles of his relatives, the mistakes of his past life—these should not be formed into an unforgettable indictment that haunts his hours at home. Such continual faultfinding will inevitably stir up resentment, keep him constantly on edge, foster discord, drive him to reprehensible actions of which he would not otherwise dream, and diminish his affection for his wife. Men wish to enjoy quiet and peace, and they find it most unpleasant to have to listen endlessly to the recounting of trivial complaints, de-

scribed with painstaking precision. Petty quarrels must be carefully avoided. A wife should realize that these can begin from such trifles as a misquoted date of little consequence, a mispronounced word, the dropping of cigar ashes on the carpet, the using up of all the hot water, and so forth. Such childish arguments are in themselves of no great importance, but they can, and often do, lead to bitterness and even to long periods of enmity between husband and wife. When such heated disputes have occurred wife and husband should quickly apologize to each other and put aside all ill feeling. A delay in making peace may lead to a breach that is difficult to repair.

A wife who has a good-natured husband must beware of taking unfair advantage of his accommodating disposition. Even though he is quite willing to accede to her every desire, she should frequently choose to do what she knows he prefers. She will thus foster the spirit of unselfishness and will endear herself more fully to her spouse. The fact that her husband is not self-assertive does not excuse her for giving the impression that she looks on him as an unimportant person in the home. She and the children should recognize his dignity as head of the family and should treat him accordingly. Too often it happens that the wife has the inner conviction that her husband is of little consequence in the home, and this interior persuasion will inevitably manifest itself sooner or later. The children as a consequence learn from their mother to treat lightly the opinions and the commands of their father, and consequently his authority in the family is greatly lessened.

Because a small boy or girl requires more attention than adults and because a mother naturally fondles her child, she may give her husband the impression that she has more love for her offspring than she has for him. The wife must remember that her husband should occupy the first place in her heart. To let him feel that the children are preferred to him is unfair, and will tend to arouse jealousy and to cause a diminution of his love for his spouse. The wife should also beware of allowing her relatives to exert too much influence in the management of her home. Often enough it happens that the wife's mother, by her well-intentioned meddling in the affairs of the young couple's domestic life, becomes a source of discord. The husband finds his mother-in-law's actions offensive and resents her forcing her views on himself and his wife.

A husband wishes to look upon his wife as another self, a part of his own being. As a consequence he is eager to have her share fully in everything that is of concern to him. Not a few of his conversations about private affairs, however, are intended for the ears of his wife only. She must, then, exercise special care not to betray his confidences. She should avoid discussing with her friends his secret business plans, his personal problems, and other such matters. The same is true with regard to the intimate details of family life. Such things should be kept within the walls of the home and should not be made the subject of conversation with outsiders. If a husband were to discover that his wife divulged to others such secret communications and occurrences, he would lose much of his trust in her and would refrain in the future from complete openness.

A wife should beware of the tendency to regard with suspicion women who are employed by her husband or whom he meets in the course of his day's work. Obviously, women enjoy the right to participate in the commercial life of today, and so it often happens that a businessman has official dealings with them. In regard to her husband's relations with such women a wife is called upon to trust him just as he must trust her in regard to her relations with the butcher, the baker, and other merchants. Some wives who have become suspicious of their husbands may be tempted to flirt with a male acquaintance in order to bring their spouse to a fuller appreciation of their charms. They should be warned against such conduct, for this way of acting may lead to occasions of sin and may jeopardize their marriage.

CASES TO BE ANALYZED

1. "The fellow with the umbrella was going along, minding his own business," Tom Hogan said, "when this young gangster stopped his car at the curb and . . ." "O, Tom, before I forget it," his wife broke in, "did you take that book back that you borrowed from Mrs. Henry last week?" "There you go again," Tom angrily exclaimed, "interrupting my stories right at the climax."

2. "John, do you really love me as much as you used to?" Mrs. Webster asks her husband. "Of course I do, dear." "Well, you never mention it to me," she rejoins. "Why should I?" John asks. "You ought to see I love you."

3. "I'd like to be home more with the wife and kids," Harry Richmond explained to his friend George Whelan, "but I have to work every day of the week. I could work Sundays from 5:00 a.m. to 1:00 p.m. but that way I'd miss Mass most of the time." "Take that Sunday morning work," George urged. "You ought to be with your family one day a week. Missing Mass for a reason like that is all right."

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CHAPTER VIII

Woman in the Home

TODAY THE TRUE WORTH OF WOMAN IS COMMONLY OBSCURED. Magazines, movies, radio, newspapers—all praise the woman who has glamor and sex appeal, but they have little to say for the woman of solid virtue. They forget woman's spiritual qualities and stress the physical side alone. Moreover, those who profess to espouse her cause do her an injustice, for they seek to deprive her of her greatest attribute, her queenship of the home. They vehemently contend that woman's inferiority in the past stemmed from her connection with the home, and that it is only by emancipating herself from domestic duties that she will become man's equal. They are thus overlooking woman's essential virtues and are marking out for her a standard of excellence which is masculine, and consequently one which is difficult for her to achieve.

The Dignity of Motherhood

The rearing of a family today gives a mother little prestige or social recognition. It is a not uncommon attitude to look upon almost any career that takes a woman out of the home as superior to that of homemaker. Many frankly esteem a successful woman lawyer, or doctor, or journalist, or artist, or businesswoman as one who accomplishes more than the mother of a large family. Escaping the disagreeable little tasks at home, attracting the attention of others, spending so much time with a group of fellow workers—all this has a special appeal for many women.

There is, however, naturally speaking, no more exalted office than that of keeping alive the human race by cooperating in the creation of beings to people the earth. Because they blind themselves to the beauty of maternity, because they focus their attention on the inconveniences of pregnancy and on the restraint, the hardships, and the worries involved in caring for infants, many women today view motherhood as a burdensome function that the wise will avoid. Many even regard motherhood with contempt and look with pity on the mother of many children. They mockingly liken her to a senseless animal, the chief value of which lies in its powers of reproduction.

If one looks upon man merely as a machine or an animal (though highly developed), motherhood loses most of its beauty. But to place a human being in such a category is absurd, for man is endowed with an immortal soul that is destined to enjoy an eternity of happiness. Motherhood involves not only the giving of birth to an infant; it means solicitously providing for the child's physical, intellectual, moral, and religious education. It is in this fourfold task that the nobility of the mother's role consists. It is this office that gives motherhood its supreme dignity in the natural order. It was in recognition of those accomplishments of hers that are invaluable to the social welfare of the nation that the Seventy-fourth Congress of the United States of America stated: "The service rendered the United States by the

American mother is the greatest source of the country's strength and inspiration. The American mother is doing so much for the home and for the moral and spiritual uplift of the people of the United States and hence so much for good government and humanity."[1] To regard an artist or an author or a professional woman as more socially useful than the mother who properly rears children is a false and pitifully narrow judgment.

Women should be warned against those who look upon the bringing of babies into the world as something to be feared. With the scientific safeguards which surround the mother today, the delivery of babies is not dangerous. Nature has admirably fitted women for this function, and ordains that the childless woman is inclined to be less perfectly balanced and to be more given to nervous ailments than are women who have borne children. Moreover, experience testifies to the fact that, the more a woman centers herself on her children and allows her maternal love to rule her, the more genuinely feminine, wholesome, and attractive her character becomes.

Adopted Children

When a couple realize that they are unable to have offspring of their own, they would do well to consider the merits of adopting one or more children. The tendency of childless couples is to grow self-centered. Adoption would turn their attention away from themselves and keep them busy with the many tasks required in caring for the child. The pouring out of their love on the youngster, the making of sacrifices for him, the supervising of his physical and mental development, would broaden their own characters and increase their happiness. Adopted children are not so desirable as one's own, but they are an excellent substitute. If husband and wife intend to adopt a child, they should not wait too long before doing so. Once they are somewhat advanced in years and settled in their habits of living, it is difficult for them to adapt themselves to the changes in their lives which a child will bring.

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[1] Congressional Record 80:8426, June 1, 1936.

Adoption entails the exercising of many of the corporal and spiritual works of mercy, for the adoptive parents provide their young charge with food and drink, with clothing and shelter. They care for him in sickness and in health. They instruct him and guide him and comfort him and pray for him. The atmosphere of the home in which they rear him could not be provided in an orphanage. The adopted child ordinarily receives the same name as that of his adopted parents. He looks upon them as father and mother, and becomes in all things one of the family.

Is it advisable to let the child know that he has been adopted? The best general rule seems to be that the child should be so informed. Since adoption is a public fact, the child will in all probability learn of this fact sooner or later. If he hears of the adoption from a source outside the family circle, he may resent having been permitted by his "parents" to be deceived in so important a matter. If he is to be informed, it should be done when he is very young, so that he will accept the fact with no unfavorable reaction.

When parents have had one child and are unable to have more, adoption may prove a blessing. As we said above, an only child labors under great disadvantages, for he is deprived of the salutary influence of brothers and sisters. (See pages 69-70.) His parents are very apt to spoil him with too much attention and to be too ready to yield to his wishes. Adopted children are accepted by one's own children without question and are treated without objectionable discrimination.

The placing of a child in a home is today surrounded by many safeguards. The adoptive parents present themselves to a reputable child-placing agency. The agency will then investigate the couple's social background, their personalities, their sense of responsibility, their health, stability, and so forth, and if these prove satisfactory, the child is given into their care for a period of probation. Once the couple is fully approved, the legal formalities of adoption are completed. Catholic orphanages and hospitals, the United States Children's Bureau, and other agencies provide information regarding the adoption of children.

The Organization of the Home

WOMAN, THE HOMEMAKER. Woman is the homemaker. She it is who transforms the cold, impersonal atmosphere of a dwelling into one of warm, penetrating sympathy. Speaking of woman and the home, Pope Pius XI says: "For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love."[1] Without her magic touch, without her winning generosity, kindness, and understanding, a home soon disintegrates. The task which woman performs cannot be evaluated in terms of money. It should be understood, however, that her work is fully as important as the man's work, which provides the household funds. The care of the home calls upon a woman to fill the roles of cook, decorator, educator, and of numberless other specialists. Woman is beautifully adapted by nature to perform these manifold tasks. She is patient, practical-minded, observant, painstaking about small details, and full of reverence for holy things, and it is precisely these qualities which fit her so well to reign as queen in the home. Woman is made for love, and she finds happiness in giving herself up to the devoted, self-sacrificing service of the other members of the family. This spending of herself for those whom she loves ennobles her character and can lead to a high degree of holiness.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 85.

THE DIVISION OF LABOR. Because woman is adapted by nature for motherhood and for the rearing of a family, the normal division of the labor to be done by husband and wife is that the man work outside to provide the money for the maintenance of the family and that the woman engage in caring for the household. This is made clear by Pope Leo XIII. "A woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the well-being of the family."[1] Pope Pius XI expresses a similar idea: "Mothers will above all devote their work to the home and the things connected with it."[2]

MANAGING THE HOME. The young bride and groom should decide to live as simply as possible during the first years of married life. It will be easier later to add luxuries than to submit to enforced retrenchment. Young couples should not expect to enjoy a standard of living equal to that which their parents attained only after years of toil. The wife should not expect a young husband who is but beginning his career to provide the things which a long period of success in business enables older men to give to their wives.

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[1] Leo XIII. *The Condition of Labor.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 20.

[2] Pius XI. *Reconstructing the Social Order.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 145.

The family income should be carefully budgeted. If before marriage the young couple carefully plan the expenditures which they can reasonably foresee, they will avoid many unpleasant misunderstandings. They should determine approximately how much will be spent on food, clothes, lodging, laundry, insurance, and on miscellaneous items such as entertainment. The question of whether they will have a maid should be settled before the marriage.

The task of buying intelligently for a family is not an easy one. To make the money allotted for the upkeep of the home go as far as possible requires a great deal of skill. A wife who has had little experience in such things may find it difficult to distinguish between what is of genuine value and what is not worth the price asked for it. Not a few of the advertisements of household goods are deceptive, and so it is well for a housewife to subscribe to a buying guide, a Better Business Bureau bulletin, or some similar publication.

CASES TO BE ANALYZED

1. "You know, Joe," Louis Gerardo commented to his companion, "I think that the mother of a large family does more for God's glory and will get a higher place in heaven than nuns will. She certainly has a great many more headaches and sorrows than those in convents have. Besides, she receives a sacrament—I mean matrimony—which nuns do

not receive, and so her state of life must be more perfect." "That doesn't sound right at all, Louis," Joe retorted. "In fact, it sounds to me like plain heresy."

2. "I'm trying to persuade my husband," Mrs. Daley explains to her friend, "that he should stay home with the kiddies and run the house. If I were to get a job in a chemical laboratory, I am sure that I could earn far more money than he does at the present time. I have a Ph.D. in chemistry, you know, and several large companies have sent me very tempting offers."

3. Julia Bromley is engaged to be married. She knows little about cooking or managing a home, but she makes no attempt to learn these sciences, for, she says, "There is plenty of time, once I am married, to find out how to cook and keep house and things like that."

4. "Most wives have an easy time of it," observed Thomas Christian. "They are home all day long and can do whatever they feel like, while we are tied down to our jobs." "I don't know about that, Tom," Richard Carlos rejoined. "To my way of thinking it is more difficult to fulfill the duties of wife than those of husband."

TOPICS FOR DISCUSSION[1]

1. The husband should not be expected to cooperate in keeping the home neat and clean.

2. A wife, though she employs a cook, should have a good knowledge of dietetics.

3. A large percentage of the women in this country have too much leisure for their own good.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

4. Women today do not need marriage in order to achieve genuine happiness.

5. Women who engage in higher intellectual pursuits lose much of their feminine attractiveness.

6. A priest may not bless a home unless it is owned by a practicing Catholic.

7. Many accidents which occur in homes are serious and could easily be prevented.

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CHAPTER IX

The Family Income

A YOUNG MAN SHOULD NOT MARRY UNTIL HE IS REASONABLY sure that he is able to support a wife and family. The marriage contract imposes upon him the grave obligation of providing a fitting livelihood for his wife and for any children he may beget. Before marrying he should therefore have regular employment, and if possible, he should have in reserve a sum of money for emergencies. Before beginning his married life, how large an income should a man be receiving? The answer to this question depends upon the circumstances in which the particular couple will find themselves after marriage. One must consider their walk of life, their normal requirements, their ability to economize, and other such factors. It is necessary also to take into account the cost of food, clothing, lodging, and other necessities, at the time of the marriage.

The Problem of Wives Who Work

There are some forms of manual employment which women should not undertake. Any type of work that necessitates strain, such as lifting heavy objects, pushing loaded hand trucks, and so forth, should be avoided by them. It is true that women do have the physical capacity to perform this type of work. This has often been proved in the past. World War II saw them working in shipyards, steel mills, coal mines, on railroads, and in factories. Nature, however, has not prepared woman for continued work of this kind. By such tasks as these she is weakened and injured physically. The Canadian hierarchy, in its pastoral letter of 1942, spoke of "factory work and other occupations so foreign to their [women's] sex."[1] Outside work, moreover, such as carpentry, building, painting, plastering, and masonry, are considered to be occupations ill becoming to women. Pope Leo XIII teaches that certain work is not for them: "Women . . . are not suited to certain trades; for a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the well-being of the family."[2] Work that best suits woman's nature is that the performance of which calls for special deftness in the use of one's fingers or which requires much patience. In light manual tasks women are more proficient than men. In work that involves constant attention to a multiplicity of detail men tend to grow restless, but women remain perfectly composed.

Should married women engage in any type of work outside the home? A married woman should not work outside the home except in case of necessity. When there is no other way of earning money for the support of themselves or their dependents, women are of course justified in working outside the domestic circle. It is said that at the present time women are breadwinners in 10 per cent of the families in this country. Where no necessity exists, however, married women should apply themselves to the noble task of creating true homes, and to do this means foregoing all regular work outside the family circle. There are many evils which may result from a married woman's working outside the home. They may be enumerated as follows:

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[1] Quoted in *America* 67:313, June 27, 1942.

[2] Leo XIII. *The Condition of Labor.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 20.

1. She will be strongly tempted to avoid bearing children. Many women find work outside the home very attractive. It brings them into daily contact with friends and acquaintances and thus satisfies their social instincts. Frequently, moreover, their type of employment is quite congenial. Once a woman becomes accustomed to such work, settling down to the bearing and rearing of children loses much of its appeal, and she may be tempted to do all that she can to avoid pregnancies. This may lead her even to the practice of artificial birth control.

2. She will neglect her domestic duties. A woman who is away from home during the major part of the day cannot perform her household tasks as she should. How is it possible for her properly to care for her children, to guard them from physical dangers, to keep them neat and clean, to supervise their preschool education, and so forth? In certain studies made concerning the question of mortality among children of women who work outside the home, it was found that the percentage of infants who die is over one third more if the mothers are gainfully employed away from the family circle. In not a few cases of juvenile delinquency the blame must be placed upon the mother who, because of her job at office or factory, has not exercised the proper surveillance over her children. If a mother is away from the house all day, how is

it possible for her to plan and prepare appetizing meals for her husband and to keep the home attractive? It has been computed by sociologists that the amount of time which the average married woman in this country today spends in performing the ordinary duties of her household is actually over fifty hours a week.

Pope Pius XI emphasizes the necessity of mothers' remaining at home when he says:

> Mothers will above all devote their work to the home and the things connected with it; intolerable, and to be opposed with all Our strength, is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children.[1]

3. Divorce may follow. Because the gainfully employed wife neglects the home life, because she gives the first place to her outside work or to the pursuit of a career, the home loses much of its appeal for the husband. Family ties are weakened. The husband becomes alienated from his spouse, and it is likely that separation from her will begin to seem desirable to him.

Although wives should not accept regular work in office or factory or elsewhere outside the home, still some mothers can, without its interfering with their duties, devote some of their leisure to certain profitable occupations outside the home. Works of charity, child-welfare activities, participation in social-work groups, and so forth, may without conflict fit into their weekly routine, since they can accommodate their work to the spare time which they happen to have. There is here no long stretch of assigned time which would take them away from the home for too long a period.

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[1] Pius XI. *Reconstructing the Social Order.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 145.

What is the attitude of the Catholic Church regarding the question of a married woman's working without necessity outside the home? Her attitude has been made unmistakably clear in an official pronouncement. Pope Pius XI in his encyclical *Christian Marriage* says:

> The same false teachers who try to dim the luster of conjugal faith and purity do not scruple to do away with the honorable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal; wherefore, they boldly proclaim, the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological:—physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); social, inasmuch as the wife being freed from the care of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family.
>
> This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the

> loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.[1]

Married women in general, therefore, should not engage in regular work outside the home. Today, however, because the husband's income is often insufficient for the support of the family, a large number of married women are compelled to accept jobs in offices, factories, and elsewhere. The obvious remedy for this lamentable state of affairs is to accord to the husband a living family wage.

A Living Wage

Is the family wage due to every head of a family? Before answering this question, we must explain the meaning of a family wage. A family wage is one which is sufficient for the adequate support of a family according to one's station in life. "Adequate" implies that the wage is large enough to enable the family to live in a manner worthy of a human being. This in turn means that the members of the family have enough nourishing food and suitable clothing, and a lodging with wholesome surroundings where they can live in normal health and with at least elementary comfort. It means, too, that they have sufficient opportunities to care for their spiritual and intellectual needs, to engage in recreation and in social activities, and to put money aside for cases of emergency. A family wage may be either relative or absolute. The relative family wage is one which suffices to support a particular family, no matter how numerous the children. An absolute family wage is one which is sufficient for the support of a normal family. The normal family in this country at present is considered to consist of husband, wife, and three children. What we say in the following paragraph has reference to the absolute family wage only.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 98.

A living wage is due the individual worker in commutative justice. This is the common doctrine of ethicians and it is explicitly taught by Popes Leo XIII and Pius XI in their respective encyclicals *The Condition of Labor* and *Reconstructing the Social Order*. Is the family living wage due in justice to every head of a family? The answer is that to every normal male adult this wage is certainly due in social justice, and that it is probably due even in commutative justice. The term "normal male adult" means a man who can do an average amount of useful work. It excludes those who are mentally or physically deficient. Must the family living wage be paid to a male adult who is not married? Yes, even single men are entitled at least in social justice to a family wage, for they normally will marry soon and must store up money for that event. Besides, to restrict the family wage to married men would encourage employers to give preference to those who are not married.

Pope Pius XI thus defends the right to a family wage:

> And so, in the first place, every effort must be made to bring about that which Our Predecessor Leo XIII, of happy memory, has already insisted upon, namely, that in the State such economic and social methods should be adopted as will enable every

head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for "the laborer is worthy of his hire" (Luke 10:7). To deny this, or to make light of what is equitable, is a grave injustice and is placed among the greatest sins by Holy Writ (Deuteronomy 24:14-15); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.[1]

CASES TO BE ANALYZED

1. August Schaefer does not think that a woman should be permitted to handle any money. His wife must buy all her groceries and meat at a certain market and charge them. At the end of each week August carefully checks the bills before paying the accounts. "Won't you please give me ten dollars each week for incidental expenses," asks his wife. "If I have no money on hand, I'll lose out on many bargains. Just yesterday the chain store at the corner was having a sale on soap flakes and I could have saved six cents on each package. If I had had some money in the house to pay the cleaners, you would have had the suit you wanted to wear tonight. It's so embarrassing to be without any money. The children around here organized a circus, but Johnnie and Alice just couldn't go, because I didn't have the few pennies to give them that they needed to get in."

2. John Hoffman always gives his wife his monthly pay check. Every Sunday Mrs. Hoffman gives John his weekly allowance which is to be used for carfare, lunches, cigarettes, and like expenses. The Hoffmans own their own home and have a sizable bank account, but some of John's friends re-

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 113.

gard him with a certain amount of pity, because, they say, "he's tied down too much."

3. Harry Nelson is very careless with his money, often losing large amounts or being unable to account for hundreds of dollars. His wife is very methodical. "Let me take care of your check," she proposes. "I'll keep out enough for your ordinary needs and for the expenses of the household and then I'll deposit the rest in our joint account. If you have to write a check when you need extra money, we'll at least know where it goes."

TOPICS FOR DISCUSSION[1]

1. A wife whose earning capacity is greater than her husband's should not give up her job outside the home.
2. A young wife should not continue as a wage earner even before her first child is looked for.
3. The managers of business houses should make it a policy to employ no married women.
4. Women are to be encouraged to engage in social work, even at the cost of neglecting their homes, for social welfare work promotes the greater good; that is, the general well-being of the community.
5. A wife who clearly excels as an artist or an actress owes it to society to devote a large share of her time to using her unusual talents.
6. The system of state allowances to the heads of families is to be favored.
7. Problems and differences of opinion in money matters often ruin the happiness of a home.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER X

Authority in the Home

THE FAMILY IS A SOCIETY. NO SOCIETY CAN LONG CONTINUE to exist unless there is some one among its members who is vested with the authority to rule. In the family, therefore, it is obvious that there must be a head. In one of the two parties who form the original elements of domestic society must reside the supreme authority. Is this person the husband or the wife? It is unquestionably the husband. Woman by her natural instincts accords to her partner the supreme authority in the home. She requires somebody upon whom she can lean, especially in times of crisis. She feels the need of the decisiveness and the willingness to shoulder responsibilities which the man can give her. She is proud of her husband when she believes him to be intellectually her superior. She prefers to look up to the man whom she loves and is fully content to follow his leadership.

The Authority of the Husband

Man is better suited than woman to perform the office of head of the family. This does not of course mean that he is superior in his natural gifts to woman. It means rather that he has the qualities which fit him for serving as the head of the family. He is as a rule a more capable judge because nature endows him with a more stable temperament. He has more prudence than a woman and tends to act more justly. Because he is accustomed to reason out questions according to the unchanging rules of logic, he is not so easily led astray by emotionalism. He is, moreover, the stronger of the two physically, and consequently, should the use of force be imperative, he has greater powers of coercion. The teaching that the husband has authority over the wife is found in Holy Scripture itself: "To the woman also he [the Lord God] said: . . . thou shalt be under thy husband's power, and he shall have dominion over thee" (Genesis 3:16). Pope Leo XIII explicitly stated that "The husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh, and bone of his bone, must be subject to her husband and obey him."[1] Pope Pius XI, too, says:

> Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church" (Ephesians 5:22-23).[2]

The Propriety of Obedience

Many today erroneously consider a wife's obedience to her husband as degrading and destructive of her innate dignity.

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[1] Leo XIII. *Christian Marriage*. In *Great Encyclical Letters of Pope Leo XIII*. New York: Benziger Brothers, 1903. p. 64.

[2] Pius XI. *Christian Marriage*. In *Five Great Encyclicals*. New York: Paulist Press, 1939. p. 84.

To enlighten those who hold such an opinion, Pope Pius XI continues as follows:

> This subjection [of the wife], however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to the wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.
>
> Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact.[1]

The Wise Exercise of Authority

Authority in a society brings with it certain duties. The authority is conferred in order that it may be used for furthering the best interests of the members of that group. The husband, therefore, must direct all his actions to promoting his own good and that of the rest of the family. He has jurisdiction over the education and the nurturing of the children, over the domestic order, and so forth. The husband, then, can rightly demand obedience in everything that is part of the home life. The wife, as partner of the marriage contract, naturally shares his authority, but whenever disputes arise, it is the will of the husband which should ultimately prevail.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. pp. 84-85.

Many fathers in this country do not seem to realize that the authority in the family is vested in them and that they have an obligation to make good use of it. They have the primary responsibility to see that the home is run properly and that the children receive due care. The husband does not fulfill his duties in this matter merely by providing funds that suffice for the support of his dependents. He must supervise all that goes on in the home. A husband sins if he permits his wife to waste money, to run up bills for luxuries that she cannot afford, to disregard economy in managing the home. A husband sins, too, if he pays no attention to the training of his children, or if he gives over the task completely into the hands of his wife. By acting thus he shirks an obligation that binds him in conscience. The children cannot receive from the mother alone the full, well-rounded education which they require. The wife should beware of usurping all the pleasant offices of home life and of placing the onerous tasks on the husband. Constantly to make the husband play the role of disciplinarian has an unwholesome influence on the child and is unfair to the father. The mother should assume an equal share of the disciplining. If the husband appears to the youngsters only as an inexorable judge or heartless avenger, this will inevitably create a barrier between him and the children.

It is well for a husband to acquire sufficient knowledge of the management of the home to enable him to take care of the family in times of emergency. This means that he should learn to prepare simple meals and to care for the essential needs of the younger children. Thus, when his wife is sick or is away on necessary trips, he will be able to carry on without too much difficulty.

Many wives are inclined to usurp the authority of their husbands, and this even in matters of importance. To act thus is obviously reprehensible. For a woman to threaten her husband with separation, to make use of trickery, or deliberately to stage a fit of heart-rending grief in order to get her husband to conform his will to hers in disputed matters goes counter to her duty. A wife does not display the obedience that she should if she nags her husband so continually about a point that, in desperation at this galling annoyance, he yields to her preference.

Respect for authority should be painstakingly inculcated in the children. One of the major reasons for the widespread evils today among the young is lack of respect for authority. Children have been permitted to grow up with little regard for the wishes of their parents, without concern for the obligations of civil laws, with no respect for those who are placed over them. It is imperative that children be made to obey. Parents impart to their offspring a false concept of the nature of true obedience if they persuade the child to do what he is told only through coaxing, entreaties, or bribes. It is fatal to parental control for father and mother to take the attitude that "they cannot do a thing with" their son or daughter. Once boys or girls realize that parents have lost their power over them, they are unlikely to show any restraint in following their evil tendencies. Children owe obedience to their parents as long as they are not yet emancipated. A child is emancipated when he becomes free of parental control because he either marries or becomes a religious, or is accorded his freedom by the parents themselves. Even an emancipated son or daughter must obey the parents in all matters that concern domestic order as long as he or she lives at home with them.

The aim of parents should be to lead their children wisely to regulate for themselves their own lives. To *force* a child by the exercise of parental authority to act properly should therefore be the exception and not the rule. The child should be brought to realize that the will of his parents is best for him, and so he should unhesitatingly act according to their preferences, even though no command is given.

CASES TO BE ANALYZED

1. Mrs. John Hicks has an invalid husband and four children. Since she is the breadwinner of the family, she assumes full authority in the home. Her husband objects, but he is helpless to rectify the situation. "She is usurping my authority," he complains bitterly.

2. Harvey Nelson is shiftless and addicted to strong drink. Though he has a beautiful wife and five children, he rarely earns enough to keep even himself in food and clothing. Mrs. Nelson has taken full charge of the household and refuses even to listen to her husband's orders about managing the family affairs.

3. Mrs. Dobson is chatting with Mrs. Hammond about home conditions. "You know," Mrs. Dobson remarks, "I can't get my husband to send our Marie to Drake Academy.

That's so much better than the nuns' school." "Well, my dear," Mrs. Hammond advises her, "you just keep after him. I always get whatever I want. I simply keep on talking and talking till finally my husband gives in."

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SECTION II

The Sacrament of Matrimony

CHAPTER XI

The Wedding

When a man and a woman are planning to get married, they prudently endeavor to foresee and to take care of all arrangements which are required to ensure the success of the occasion. They give much attention to such things as the selection of attractive invitations, the list of persons to be invited, the wedding dress, the church decorations, the choir, the musical selections during the services, the bridesmaids, the ushers, the wedding breakfast, the means of transportation, the place of the honeymoon, and so forth.

Five Details Requiring Attention

The young couple should not in their excitement forget those things which are more intimately connected with the marriage. At least one month before the day set for the wedding the young man and woman should see to the following five points. They should (1) inform the pastor, (2) procure their baptismal certificates, (3) receive the sacraments, (4) obtain the civil marriage license, and (5) choose two witnesses for the wedding.

1. Informing the Pastor. If both parties to the marriage are Catholic, arrangements for the wedding should be made

with the pastor of the bride, for the church law (Canon 1097, 2) states that the pastor of the bride has as a rule a precedent right over the pastor of the groom. For a just cause, however, the wedding may be celebrated in the parish of the groom. What is to be considered in the latter case a just cause? Any slight reason, such as greater convenience or less expense, would suffice. A just cause is present in the following cases: (1) The groom is a relative of his own pastor. (2) The majority of the friends of both parties live in the groom's parish. (3) The bride's parents were married in the groom's parish. (4) A family quarrel will result if the marriage is not performed in the groom's parish.

The parish of a Catholic is the territory where he has established a permanent or a semipermanent residence. A permanent residence is a domicile in which one intends to dwell indefinitely or in which one has actually lived for ten years or longer. A semipermanent residence is a domicile in which one intends to dwell at least six months or in which he has already lived for six months or more. If one has actually resided in a parish for at least one month immediately before the date of the marriage, he thus acquires the right to have his wedding celebrated in that territory. The fact that he has a permanent or semipermanent domicile in some other parish does not alter the case.

EXAMPLE 1. Nancy Lynn lives in St. Anthony Parish in Chicago and her fiancé, Henry Stine, has his home in St. Mary Parish in the same city. Nancy wishes to have their marriage take place in Henry's church because the organist there is a friend of her family.

COMMENT. Ordinarily speaking, this circumstance in itself would not be considered a sufficient reason for celebrating this marriage in St. Mary Church. Though the reason need not be a grave one, it must be of some consequence.

Example 2. May McCall's home is in Detroit, but she is spending the months of July and August at Ocean City, New Jersey. Since it would be somewhat inconvenient to return to Detroit for the wedding, she prefers to have the marriage at St. Barbara Church in Ocean City.

Comment. If Miss McCall at the time of the date set for the wedding will have resided in St. Barbara Parish for a month or more, she may licitly be married by the pastor of this parish.

The pastor at whose church the wedding is to take place will question the parties about their proposed marriage. He has the duty to ascertain whether either of them has any impediment which would render the marriage null and void or make it unlawful. He must make sure that each party is entering the contract of his or her own free volition and is not induced by fear to make the marriage promises.

Ecclesiastical law requires that during the sacred services on three successive Sundays or holydays of obligation a public announcement of the forthcoming marriage be made in the church. These announcements are called banns and are intended to bring to light, if they exist, any obstacles which would render the marriage invalid or illicit. (See "Impediments to Marriage," pages 169-206.) The law makes it obligatory that the banns be published in both the parish of the man and the parish of the woman. In this country the publication of the banns is not made at all the Masses but only at the high Mass or its substitute. In the case of mixed marriages the banns are not published.

Those who know that one of the contracting parties has an impediment are obliged to reveal this fact to the pastor. Even if a person is the only one who is aware of the impediment or even if he cannot *prove* its existence, he must nevertheless acquaint the proper authorities with the illicitness or invalidity of the proposed marriage. What if one has this knowledge on hearsay only? If the person who communicated this information is worthy of credence, one must divulge the state of the case to the pastor. The obligation to reveal impediments in such instances stems from a threefold source; namely, (1) from the divine law (one must, if possible, prevent the irreverence to the sacrament which would occur if such a marriage were contracted); (2) from the natural law (one must try to save his neighbor from the evils that would accompany such a marriage); and (3) from the positive law of the Church. (Canon 1027 reads: "All the faithful have the obligation of making known to either the pastor or ordinary of the diocese any impediment of which they have knowledge before the celebration of the marriage.) If, however, revealing the impediment would cause one grave injury, his obligation would cease.

Example 1. Ann Hinsley is to marry Louis Harrison. The pastor's investigation brings to light the fact that there exists a blood relationship between Miss Hinsley and Harrison. Ann's grandmother and Louis' father are brother and sister.

Comment. This relationship constitutes an ecclesiastical obstacle to this marriage.

Example 2. Mrs. Berger has just heard the publication of the promise of marriage between Timothy Shea and Marie Schuman. Mrs. Berger, who was born in the same town as Marie, knows that Marie has a husband living in Germany. "Oh, well," Mrs. Berger decides, "I'll say nothing. Marie's husband in the old country is a fiend and Marie is a dear friend of mine."

Comment. Mrs. Berger sins by her silence. The fact that Marie is a close friend does not release her from the obligation which she has of disclosing the invalidating impediment to the proper ecclesiastical authorities.

2. Procuring the Baptismal Certificate. Each party is obliged to obtain from the church where he was baptized a certificate of his baptism and to present this to the priest who is to assist at the marriage. This baptismal certificate must be recent; that is, it must have been issued within six months of the date of the wedding. If it is older than this, it will not be accepted. These certificates should be sought in due time, for without them the priest cannot go on with the wedding. If the baptism was administered in the parish where the wedding is to take place, no certificate is needed.

What is the purpose of requiring baptismal certificates? The certificates are demanded for two reasons: (1) in order to provide proof of the Catholicity of the parties and (2) to bring to light any existing impediments. The first reason is easily understood; but how is it that a baptismal certificate might reveal the existence of an impediment to the reception of the sacrament of matrimony? The law of the Church requires that when one pronounces solemn vows in a religious order, when one is ordained a subdeacon, deacon, or priest, and when one is married, notice of these facts be sent to the place of baptism and that they be recorded in the baptismal register beside the name of the party involved. Afterward, when a certificate of baptism is made out, the certificate contains the information about the person's solemn vows or ordination or marriage. The pastor who receives a baptismal certificate with the notation of such an impediment can prevent the contracting of an invalid marriage.

Unless both the parties to the marriage are Catholics, there is an impediment which would render the marriage either invalid or illicit (depending upon the circumstances) unless a dispensation is obtained. If one of the parties is a Catholic and the other is not baptized, the marriage would be invalid. A marriage in which one of the parties is a Catholic and the other a baptized non-Catholic cannot be licitly celebrated before one has obtained the explicit permission of the proper ecclesiastical authorities.

EXAMPLE. Henry Doss on the morning of his wedding presented his baptismal certificate to his pastor. The pastor, seeing on the certificate the notation that Doss was married five years before, investigated the case and then put an end to the proposed marriage, for Henry had a wife who was still living. She had met with a bad accident two years before and had been declared perpetually insane. Because of this, Doss in his ignorance thought his wife was "equivalently dead," and so he felt free to marry again. He could not of course validly contract a new marriage while his first wife was alive.

3. RECEIVING THE SACRAMENTS. If either party has not received the sacrament of confirmation, he must be confirmed before the marriage, provided this is not gravely inconvenient (Canon 1021, 2). Although the obligation to receive this sacrament is a slight one, a good Catholic, especially before entering the married state, will be eager to enjoy the additional helps to leading a virtuous life which confirmation imparts. If he cannot receive this sacrament before the marriage, he should promise to be confirmed at the earliest opportunity.

Marriage is a sacrament of the living and so, in order to receive it licitly, the recipient must be in the state of sanctifying grace. Besides, since entering matrimony marks the beginning of a new state of life, it is fitting that one prepare for the taking of this important step by using the reformative influence of a sincere sacramental confession. Although they are obliged to accuse themselves only of any grave sins which they may have committed since their last worthy reception of the sacrament of penance, the parties are advised to make this confession one which embraces their whole past life. A general confession will deepen their sorrow for the faults of which they have been guilty in the past and will help to fortify them against relapses in the future. It is also highly recommended that the parties make a three-day retreat if this is possible. Arrangements for such retreats can be made with religious orders of men and women.

The Council of Trent urges both parties to receive the Holy Eucharist before the marriage ceremony.[1] The Council merely recommends this practice, but does not impose an obligation. No couple, however, could start their marriage more propitiously than by receiving Holy Communion at their nuptial Mass and thus having Christ physically present within them at the moment when they are standing on the threshold of their new life.

4. OBTAINING A CIVIL LICENSE. Although the state has no authority to prescribe conditions regarding the sacrament of matrimony, it has nevertheless the power to demand the fulfillment of certain formalities which pertain to the civil effects of a marriage. In the United States a marriage license must be obtained from the county clerk of the place where the marriage is to be performed. It should be clearly understood that the marriage license does not signify that the couple are married. It is merely a required preparation for the

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[1] H. J. Schroeder, O.P. *Canons and Decrees of the Council of Trent.* St. Louis: B. Herder Book Company, 1941. p. 185.

marriage. One should be warned against waiting until the last minute before obtaining the marriage license. In some states the license must be sought several days before the marriage. In others the parties are given a blood test before the license is issued. Often enough this test will involve a wait of some days.

Example. John Munsen was to be married on June 5 in C——, a large city many miles from his home town. Arriving in C—— two days before the wedding, he visited the county clerk to get his license. Since the law required that before marrying one must have resided in that state for five days, John had to postpone his wedding until June 8.

The license should be given to the priest who assists at the wedding ceremony. He will sign the document, send the affixed stub to the county clerk's office, and return the license to the married couple.

5. Choosing Two Witnesses. A Catholic marriage is as a rule invalid unless it is celebrated in the presence of a priest and at least two witnesses. The official witnesses are called the best man and the maid of honor. As far as validity is concerned, the witnesses may be anyone at all, men or women, children, or non-Catholics, provided only that they have the use of reason and are capable of testifying to the fact of the wedding. If during the marriage ceremony either witness is sound asleep, or thoroughly intoxicated, or both blind and deaf, the marriage is not valid. By "marriage ceremony" is meant the exchange of consent between the two parties. This lasts but a few minutes and is contained in the following form. The priest first asks the bridegroom: "John, wilt thou take Mary, here present, for thy lawful wife, according to the rite of our holy mother the Church?" John replies: "I will."

Then the priest addresses the bride: "Mary, wilt thou take John, here present, for thy lawful husband, according to the rite of our holy mother the Church?" Mary replies: "I will." This is the essential part of the wedding, and it is to its proper performance that the witnesses must be able to testify.

The official witnesses to the marriage should be Catholics in good standing. Hence non-Catholics and Catholics who are excommunicated should not be invited to fulfill the role of best man or maid of honor.

EXAMPLE 1. John Strohm, in making arrangements for his marriage in Our Lady of Lourdes Church, asks his first cousin, Otto, to be best man at the wedding. Strohm now is doubtful about the prudence of his request, for Otto, a prominent businessman who is divorced, is living with his second "wife."

COMMENT. Otto will not be permitted to act as official witness at a Catholic marriage.

EXAMPLE 2. Anna Medbury is a convert, and her sister, Rose, is an Anglican. Anna wishes to have Rose act as maid of honor at her wedding. Her sister would be offended if she were to be deprived of this privilege.

COMMENT. The bishop of the diocese can permit non-Catholics to be witnesses at Catholic marriages, and if there is a sufficient reason, he will do so. In the present case he would probably grant the permission.

The Time of the Marriage

A Catholic wedding may be celebrated at any time during the year and at any hour of the day or night. The law of the Church (Canon 1108, 1) makes no restrictions concerning the time of the marriage. It does, however, forbid imparting the solemn nuptial blessing during the seasons of Advent and Lent. Since these latter are periods of the ecclesiastical year in which the Church urges the performance of penance, she prohibits the solemn blessing of marriage as a joyful ceremony which is not in keeping with the spirit of those seasons. This prohibition is, however, one of merely ecclesiastical law, and so a dispensation from it can (and will) be given for a just cause. Moreover, even during the two seasons when the nuptial blessing is prohibited, the Mass of the day prescribed in the ecclesiastical calendar may be celebrated on the occasion of the wedding.

The marriage ceremony proper, which consists essentially in the exchange of the parties' mutual consent, does not include the nuptial blessing. Because the Church wishes that all Catholic marriages be fortified with this special benediction, the parties should always obtain it. In this blessing the Church solemnly implores God to protect and to guide in a special manner the couple who have just pronounced their marriage promises. It is true that there is no obligation to receive this blessing. It is, however, most fitting that the couple should do so. If it has not been imparted on the occasion of the wedding, the couple are allowed to receive it afterward at any time outside Lent and Advent, even after many years. If the bride has already received the nuptial blessing on a previous occasion, it may not now be given. Converts who were married to each other before becoming Catholics may receive the nuptial blessing as soon as both are converted. Their marriage before their conversion was of course valid, but it is now advisable that they obtain the special aids given through the nuptial blessing to be true to the obligations of wedded life. This blessing is not given at a mixed marriage, nor will it ordinarily be imparted even to two Catholics outside the nuptial Mass.

In order to render the occasion of their marriage more solemn and memorable, the couple are permitted to kneel within the sanctuary itself. The prayers and versicles, the Epistle, and the Gospel, and so forth, of the nuptial Mass have reference to the bride and groom who are kneeling near the altar. The couple should make certain that nothing interferes with their having the nuptial Mass, and should meditate beforehand on its inspiring beauty.

CASES TO BE ANALYZED

1. Dorothy Rodell and Michael Dwyer wish to marry at once. That evening they call upon a priest friend who is visiting the city. "Father," says Dorothy, "will you marry Michael and me next Tuesday morning?" What is to be said of Dorothy's request?

2. Elizabeth Bradley is now worried about her marriage. Her maid of honor, one of the two official witnesses, was stone deaf. The priest who performed the ceremony did not know of her affliction. She of course heard nothing of the words of consent which were exchanged between bride and bridegroom. Elizabeth has read that two witnesses are necessary for the validity of a marriage.

3. On Monday, September 6, Julius Morgan arranged to marry Augusta Lally by proxy, for he was unable to leave Canada before November, and his fiancée lay seriously injured in a Chicago hospital. Julius appointed his substitute, named the witnesses, and saw to all the other requirements. On Saturday, when the marriage took place in the hospital ward, Julius was sound asleep in his Canadian home.

4. Caroline Brown, a Catholic, eloped with Harvey Wilson, a Presbyterian, and was married by a justice of the peace.

Caroline's parents, fervent Catholics, are heartbroken over her evil conduct and now refuse to talk to her or to receive her into their home. Wilson, who sincerely loves Caroline, considers this attitude of the parents indefensible.

5. "I am going to have the wedding ceremony performed right over there in the arbor," Regina Murray said to Marcella Bowler. "But," exclaimed Marcella, "I thought this was going to be a Catholic marriage?" "Of course it is," Regina replied. "Why wouldn't it be?" "Well, you can't have it in the garden then," Miss Bowler stated with finality.

TOPICS FOR DISCUSSION[1]

1. Catholics may at times licitly elope.
2. It is the custom for the bridegroom to pay all the expenses connected with the wedding.
3. During wartime a girl should postpone till his return her marriage to a soldier who is soon to leave for duty in the battle zone.
4. Large weddings are as a rule inadvisable.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

CHAPTER XII

The Matrimonial Contract

MARRIAGE IS A CONTRACT ENTERED INTO BY TWO QUALIFIED persons in which they confer upon, and receive from, each other the perpetual and exclusive use of their bodies in relation to acts which are of their nature directed to the generation of offspring. Such a contract made between two unbaptized persons is valid in the eyes of God and of the Catholic Church. If the contract is entered into between two baptized persons, it is not only a valid marriage, but it is also a sacrament. Christ raised the simple matrimonial contract to the dignity of a sacrament, and consequently no marriage between two baptized persons can now be valid without at the same time being a sacrament. This is true even though the baptized parties do not believe in God, in Christ, in the Church, or in the sacramental nature of matrimony.

The matrimonial contract, then, embraces the following five points: (1) mutual consent duly manifested, (2) two qualified persons, (3) the conferring and receiving of a right, (4) the exclusive and perpetual use of the other's body, and (5) acts directed to the generation of offspring. Since it is of great importance that these elements of the matrimonial contract be well understood, we shall study each point in detail. The fifth point will be reserved for fuller discussion in Chapter XIV.

1. Mutual Consent Duly Manifested

In order that any marriage be valid, it is necessary that there be present true consent in the contracting parties. This consent is an interior act of the will which must be manifested externally. The external manifestation of the consent of the parties is required, for each party must perceive and not merely surmise the intention of the other. In Christian marriage the external consent is the sensible sign of the sacrament. There is, then, no marriage (1) if either party merely feigns the consent to the matrimonial contract (for example, in spite of the outward appearance of consenting, he has no intention of binding himself); (2) if either party during the wedding ceremony in no way reveals externally his interior consent; (3) if the two parties do not give their consent to the same thing (for example, one is in a substantial error regarding the person whom he is marrying); (4) if the consent is not fully deliberate (for example, one who is quite intoxicated, though somewhat aware of what he is doing, cannot have full deliberation in his actions).

EXAMPLE 1. Alice Dobson married wealthy John Higgins. At the very time when she was going through the wedding ceremony, Alice intended to get a complete divorce from John after a few months. With the money obtained in the court settlement she planned to marry Joseph Larson, a poor man, with whom she was ardently in love.

COMMENT. Alice's marriage to John was invalid through lack of genuine consent on her part.

EXAMPLE 2. Julia Simmons, a timid girl, was extremely nervous during her church wedding. When the priest asked her, "Julia, wilt thou take John, here present, for thy lawful husband, according to the rite of our holy mother the Church?" she said nothing, but merely nodded her head.

COMMENT. As long as Julia had internal consent, the nodding of her head was sufficient for the valid outward manifestation of her intention. However, since the Church (Canon 1088, 2) requires that the consent be expressed in words, there is an obligation, though not a grave one, to conform to this law. Exceeding shyness or other good reasons would excuse from all fault one who failed to do so.

2. Two Qualified Persons

To be qualified to marry, the parties to the contract must be a man and a woman who are free from impediments. Impediments are obstacles to marriage which arise from the natural or from the ecclesiastical law. Some impediments would make the marriage null and void; others affect merely its licitness. They can be of such a nature that no dispensation from them is possible, or they can be dispensed from by the proper authority. What these impediments are is explained on pages 169-206.

EXAMPLE. Albert Watson and Mary Langley wish to marry. Albert has obtained from the state a complete divorce from his wife, who because of the crime of murder is now serving a life term in a penitentiary.

COMMENT. Because of the impediment of an existing bond Albert is not qualified to marry.

3. The Conferring and Receiving of a Right

Matrimony, like the other sacraments, consists of matter and form. The matter of the sacrament of matrimony consists in each partner's mutual surrendering to the other of the right to his body. The form of the sacrament is the mutual acceptance by them of this right. If one transfers to the other the right to his body, this element of the contract is and remains valid even though he explicitly intends afterward to violate the obligations which he thus assumes. Let us suppose, for example, that at the time of the wedding ceremony the two parties wished to contract a valid marriage, but that they planned afterward to indulge in unnatural sins with each other. The marital contract would hold, provided each intended to give to the other the right to natural sex relations. If, however, either party intended to insist, all during his married life, upon the practice of artificial birth control, the presumption is that actually he had not the required intention of transferring to the other the right to licit marital intercourse.

4. The Exclusive and Perpetual Right

The right of one to marital relations with the other must be both exclusive and perpetual. Since the right which is mutually conferred and received in marriage is of such great importance, one should make a careful analysis of its nature.

1. The Exclusive Right. One of the essential properties of the matrimonial contract is that of exclusiveness. Exclusiveness requires that marriage be monogamous, that is, that it be a union of only one man and one woman. Both polygyny and polyandry are against the natural law. If every form of polygamy is illicit, it follows that the marital contract must be monogamous. In refutation of Martin Luther, who taught that a Christian could licitly be married simultaneously to more than one wife, the Council of Trent asserted: "If anyone says that it is lawful for Christians to have several wives

at the same time and that this is not forbidden by any divine law, let him be anathema."[1]

A confirmatory argument to prove the exclusiveness of the matrimonial contract is found in the teaching of the Fathers of the Church. These scholars were unanimous in maintaining that Christian marriage must be monogamous.[2]

Polygamy is unlawful because each party to the marriage has the exclusive right to the body of the other. Polygamy is the simultaneous conjugal union of one person with several others. It is called polyandry when a woman has two or more husbands, and polygyny when a man has two or more wives. Everything in nature is arranged by its author, God, to accomplish a specific end. If a certain manner of acting would frustrate the designs of God, it must be condemned. Polygamy is in direct opposition to the purpose for which God instituted marriage.

All polygamy is opposed to the natural law, but polyandry is the more evil form of polygamy because it is directly contrary to the primary precepts of the law of nature. The "primary precepts of the natural law" are man's first and essential moral judgments. Examples of these first moral judgments are: Do good; avoid evil; act according to nature. If an action is such that it prevents the fulfillment of nature's principal purpose, that action is said to be opposed to the primary precepts of the natural law. If an action makes the fulfillment of nature's principal purpose merely more difficult but not impossible, it is said to be against the secondary precepts of the natural law. Polyandry must be branded as evil for the three following reasons: (1) It is opposed to the fertility of marriage, for it tends to render the wife sterile. (2) It is opposed to the fitting education of the offspring, for it causes uncertainty as to the father of the child. Since all the husbands are doubtful of their being the father of a particular child, the duty of rearing and educating the child will be doubtful and so it will often be shirked. (3) It disrupts domestic society. In polyandry there would be several men in each family. Since man is the natural head of the household, each family group would thus have several heads. Such divided authority would work harm and would bring about very grave discord. Moreover, since one woman would have to be divided among several men, she could not become to each the devoted helpmate and companion which nature intends her to be.

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[1] H. J. Schroeder, O.P. *Canons and Decrees of the Council of Trent.* St. Louis: B. Herder Book Company, 1941. p. 181.

[2] Joseph Pohle and Arthur Preuss. *The Sacraments.* St. Louis: B. Herder Book Company, 1918. Vol. IV, pp. 175-76.

The union of one husband with several wives, though not as evil as polyandry, is likewise forbidden by the natural law. Because polygyny is opposed only to the secondary precepts of the natural law, God could and did for a time grant a dispensation to men to have several wives. The "secondary precepts" of the natural law are the fundamental moral judgments formed by applying the primary principles to particular actions (for example, Do not steal).

Polygyny is evil for the following reasons:

1. It promotes domestic discord. If one husband had several wives, there would certainly arise among these women intense rivalry and jealousy. All would be vying with one another for the husband's love and special favor.

2. It reduces the dignity of woman, for it fixes her rank below that of the male. In polygyny each wife gives her

whole affection to the husband but she must be content to receive in return only part of his.

3. It tends to deprive the children of the attention and the education which they should receive from the father.

In the Christian era both polyandry and polygyny have always been prohibited both to Christians and to pagans. Although polygyny among the Israelites was tolerated by God, Christ abrogated this divine dispensation and forbade the marital union of anyone with more than one other person: "Whoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband, and marries another, she commits adultery" (Mark 10:11-12). This prohibition includes within its scope infidels as well as the baptized.

2. The Perpetual Right. The right must be perpetual; that is, it must continue to exist until the death of either party. It is because of the perpetuity of this right that a valid matrimonial contract cannot be annulled by any merely human authority while both husband and wife are still living. (See "The Pauline Privilege," pages 143-46, and "Ratified But Not Consummated Marriage," pages 146-48.) The indissolubility of marriage is proved from three sources: from reason, from Holy Scripture, and from the teaching of the Catholic Church.

The Proof from Reason. The union of man and woman is necessary for the propagation of the human race. There is no way other than this of peopling the face of the earth. The duration of the union between an individual man and an individual woman could be short or long. It could be a merely transitory coming together, or quasi-permanent association of the two, or a permanent union. A "transitory" coming together means that the parties are united for but a short time. A "quasi-permanent" association means that they remain together for some years but that they eventually separate. A union is called "permanent" if it continues until interrupted by the death of the man or the woman. It is correctly argued that between those who engage in acts directed to the propagation of the human race there should exist not merely a transitory nor a quasi-permanent association. The union should be altogether permanent.

Why is it that this union should not be merely transitory or quasi-permanent? The reason is found in the primary purpose of marital society. The chief end of the matrimonial state is the procreation and education of children. If transitory or quasi-permanent unions do not suffice to fulfill this end, they must be recognized as contrary to the natural law. But it is clear that by an altogether permanent union alone can nature's purpose be accomplished. A transitory association of the husband and wife would, it is true, suffice to give existence to offspring, but it would fail to provide adequately for the rearing which human dignity requires. Proper education embraces, not only the physical care of the child, but also his mental, moral, and spiritual development. This rearing is possible only through the deep understanding, the constant vigilance, the unstinted assistance, and the genuine love of the child's own parents. As a rule they are the only ones who unhesitatingly show themselves ready to neglect their own interests and pleasures in order to make sacrifices for him. Parents obviously are obliged by the natural law to remain together at least as long as the children who have been or may be born to them need their care. But in the normal woman fertility lasts until the age of forty-five or fifty. To these forty-five years we should add another space of twenty-one, for the last child to be born before the end of the parents' period of fertility will require parental attention during the twenty-one years of his minority. Hence it follows that nature requires that husband and wife remain together at least until they are nearly seventy years of age. The natural law, therefore, demands as an essential condition for the marital contract that it be permanent. Neither a transitory nor a quasi-permanent union of husband and wife can achieve the natural end of marital society.

It might be well to observe also that, in their old age, the couple stand in special need of each other's love and comforting help, and during this period one of the secondary ends of marriage thus finds its fulfillment.

The Proof from Holy Scripture. A second proof that marriages must be perpetual is derived from Holy Scripture. When the Pharisees asked Christ whether it was lawful to put away one's wife, He said: "Have you not read that the Creator, from the beginning, made them male and female, and said, 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh'? Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder" (Matthew 19:4-7).

St. Paul wrote: "But to those who are married, not I, but the Lord commands that a wife is not to depart from her husband, and if she departs, that she is to remain unmarried or be reconciled to her husband. And let not a husband put away his wife" (1 Corinthians 7:10-11).

The Proof from the Teaching of the Church. The Council of Trent decreed: "If anyone says that the Church errs in that she taught and teaches that . . . the bond of matrimony cannot be dissolved by reason of adultery on the part of one of the parties, and that both, or even the innocent party who gave no occasion for adultery, cannot contract another marriage during the lifetime of the other . . . let him be anathema."[1] "If anyone says that the bond of matrimony can be dissolved on account of heresy, or irksome cohabitation, or by reason of the voluntary absence of one of the parties, let him be anathema."[2] "Let him be anathema" is the strongest form of ecclesiastical condemnation. Hence even adultery does not entitle the guiltless party to obtain a complete divorce and to marry again.

Again, the ecclesiastical law (Canon 1013, 2) explicitly states: "The essential properties of matrimony are unity and indissolubility." The Church teaches that the matrimonial bond cannot be severed either by the parties themselves or by any human authority. In the case of other contracts the parties concerned can licitly break off the agreement by their mutual consent. If, for example, Tom and Sadie have entered into a contract to share equally the profits of the advertising business in which they are partners, they may at any time, if both agree, at once terminate their contract. In marriage the parties have not this same power to end the matrimonial contract by mutual consent. The marriage is indissoluble. It is certain beyond the slightest shadow of doubt that neither private authority nor the state can loosen the marital bond. This is the doctrine which the Roman Catholic Church has always espoused. It is contained in the official writings of the Holy See[1] and finds unanimous confirmation in the works of theologians.

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[1] H. J. Schroeder, O.P. *Canons and Decrees of the Council of Trent.* St. Louis: B. Herder Book Company, 1941. p. 182.

[2] Ibid. p. 181.

CASES TO BE ANALYZED

1. "You know," Maude Evers says to her friend Sadie Blake, "they ought to drop the word 'obey' from the marriage ceremony. Why should a wife have to obey her husband? She's just as good as he is." "You're absolutely right, Maude," Sadie agrees. "Things are much better if husband and wife work on a fifty-fifty basis."

2. "Lucille and I should be able to make a go of it," Stanley Jordan commented to Lucille's friend Lawrence Nelson on the day before the wedding, "but if we don't, I'll get a divorce. I'm not going to ruin her life and mine too."

3. "Your father can't be a Mason if he's a Catholic," John Kerwin, sixteen years old, said to his companion, George Hobbs. "He *is* a Mason and a Catholic," George asserted heatedly. "Why, he couldn't be married in the Catholic Church if he were a Mason," John rejoined. "No priest would perform the ceremony."

4. "My husband and I have been very broad-minded about our marriage," Mrs. Mead confided to her friend. "We agreed before marrying that we would both be free to go out with old sweethearts—or with new ones, for that matter—as often as we wished and that we could even live with them. In that way we avoid all undue restrictions on our liberty. We've had no quarrels on that score at all and everything has actually worked out beautifully."

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[1] Piux XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. pp. 85-88. James W. Naughton, S.J. *Pius XII on World Problems.* New York: America Press, 1943. pp. 77-79.

5. Lucy Leeman was explaining the circumstances of her marriage to her bosom friend, Lillian Wolf. "You see," Lucy said, "just before the wedding I said to Oscar, my husband, 'Oscar, I won't do it. You know I don't love you and I'll never marry you.' With that, Oscar reached into his pocket and took out a small revolver and said: 'Either you marry me or you'll be dead by this time tomorrow.' I was so terrified by his words and by the way he looked at me that I agreed to go through with it." "Oh," exclaimed Lillian, "then you aren't really married to him. Why don't you just leave him and marry a man you really love?"

6. Marie Dickinson, a fervent Catholic, married Anthony Lee, a Catholic, before a priest in the Church. Two days after the ceremony Marie discovered Anthony thoroughly intoxicated. He had told her that he never touched alcoholic beverages, but now she finds that he has been a confirmed drunkard for some years. She never would have dreamed of marrying him if she had known this before the wedding. Hence she immediately seeks the pastor of her church in order to request him to file a petition for a declaration of nullity of her marriage.

7. Elizabeth Simms and her husband, Richard Simms, both devout Quakers, are converted to the Catholic faith and receive unconditional baptism. Elizabeth now wonders whether they have received the *sacrament* of matrimony at the time of their baptism or whether, in order to receive it, they must now renew their matrimonial consent.

8. "It has been a year now since my husband died and I'll never marry another," Mrs. Roberts sadly observed. "But you ought to consider your four little children," Mrs. Beck remarked; "they need a father." "The Church frowns upon

such marriages," Mrs. Roberts retorted with conviction, "and so for me that ends the matter."

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CHAPTER XIII

Divorce

SINCE THE BOND BETWEEN HUSBAND AND WIFE IS PERPETUAL, no merely human authority has the power to dissolve it. There are, however, some instances in which the impression may be given that this doctrine admits of exceptions. In order to prevent such an erroneous conclusion, we shall examine the following subjects: (1) a declaration of nullity, (2) a separation, (3) the Pauline privilege, (4) a ratified but not consummated marriage, and (5) a civil divorce.

1. A Declaration of Nullity

At times it happens that a man and a woman go through a wedding ceremony, but that the marriage is in fact invalid. The invalidity may arise from any one of the following three factors: (1) Either one or both parties is burdened with a diriment impediment. (2) The marriage ceremony is not performed according to the essential requirements of the Church. (3) At least one party does not give free and true consent to the matrimonial contract. Although in the eyes of God such marriages are null and void, they may nevertheless have the appearance of being perfectly valid. In order to reveal their true nature the Church, if requested to do so, will officially investigate such matrimonial contracts and pronounce them invalid. Such an official pronouncement is called a declaration of nullity. Each year local chancery offices throughout the world and the sacred tribunal of the Rota in Rome take up a large number of cases where there is question of invalidity and pronounce on the nullity or the validity of the marriages. Extreme fear unjustly brought about by another, simulated consent, defective intention—these are some of the reasons which the investigation of the tribunal discloses as causes of the invalidity of various matrimonial contracts.

If the marriage ceremonies are recognized to be null and void, why is it that an official declaration of nullity must be sought from ecclesiastical authorities? With regard to cases which are admittedly doubtful the answer is clear. Here, because of their ignorance of canon law, the individuals concerned could not conduct in a satisfactory manner the necessary investigation into the validity of the marriage. Because they lack the legal knowledge required, they would in not a few instances be likely to fall into error. However, even if the case appears to be clearly invalid, the Church requires that it be reviewed by the local chancery (Canon 1069, 2). The reason is that there is likelihood that cases which seem to the layman to be undoubtedly null and void are actually valid. To prevent the making of mistakes in instances such as these, the general practice of submitting to the expert investigation of chancery officials all marriages the validity of which is questioned is insisted upon.

Example 1. Mary Anderson and John Lucas, both Catholics, run off and get married before a justice of the peace. Later, repenting of their folly, they seek to have their marriage annulled.

Comment. Since in their case the ceremony before the justice of the peace was no marriage at all, the diocesan chancery office can grant a declaration of nullity.

Example 2. Lucy Debstone was brought before the pastor and married to Sam Johnson. Sam had threatened to kill her unless she agreed to the wedding. To escape death Lucy married him.

Comment. This marriage is invalid because of grave fear unjustly produced, and would be declared null by church officials.

2. Separation

Unless both parties agree to live apart from each other, husband and wife are obliged to dwell together. However, if there is danger to his faith or to his life, or if some other grave reason dictates, the innocent party may separate from the other. As examples of other grave reasons which justify separation may be cited adultery, a criminal or scandalous life, cruelty, joining a non-Catholic sect, or educating the children outside the Church (Canon 1131, 1). As a rule, if the innocent party wishes to break off cohabitation with his spouse, he must request from the local bishop the permission to separate. If, however, there is not sufficient time for this (for example, because of a present danger), or if it would be too difficult to communicate with the chancery, the innocent party may temporarily separate without consulting the bishop. For a permanent separation the chancery's explicit permission must be sought.

Example. Angela Lee, a Catholic, is married to John Torren, a Jehovah's Witness. John often falsely accuses her in public of shameful sins, uses obscene language in the presence of the children, and bitterly criticizes the Catholic Church.

Comment. Angela has ample grounds for seeking a separation from her husband John.

Mere suspicion of the other's infidelity would not be grounds enough for separation. The alleged reason must be proved. Grave sins on the part of one spouse which do not incite the other to sin or which do not violate marital fidelity do not constitute a sufficient cause for separation. Moreover, the fault on account of which the party separates must not have been condoned. If a wife, for example, forgives her husband's adulterous act, she may not use that sin as her reason for seeking a separation. Even in the case where the spouse's grounds are undoubtedly sufficient, there is no obligation to separate. In fact, in such cases it would often be preferable not to separate, and thus to avoid scandal.

An additional reason for avoiding separation whenever it is possible to do so is found in the fact that, if a young couple cease to live together, one or perhaps both may be very severely tempted to commit sin because each is deprived of marital relations.

3. The Pauline Privilege

The Pauline privilege is a privilege which under certain conditions is accorded to a married infidel on the occasion of his reception of the sacrament of baptism. This privilege is so named because it was probably St. Paul himself who, acting on God's authority, granted this favor to converts. "If any brother has an unbelieving wife, and she consents to live with him, let him not put her away. And if any woman has an unbelieving husband, and he consents to live with her, let her not put away her husband. . . . But if the unbeliever departs, let him depart. For a brother or sister is not under bondage in such cases, but God has called us to peace" (1 Corinthians 7:12-15). Scripture scholars teach that the phrase "a brother or a sister is not under bondage" means that the matrimonial obligation may now be severed, so that both parties would be free to marry again. The infallible Church teaches that in such cases the baptized party (that is, the believer) may licitly remarry and that, if he does so, the bond of his first marriage is broken at the moment when he contracts the second marriage.

The conditions which are necessary for the use of this privilege are four; namely, (1) one of the parties receives the sacrament of baptism, (2) the convert was married while he was an infidel (that is, unbaptized), (3) the spouse of the convert remains an infidel, and (4) the infidel spouse "departs." We shall examine in detail each of these four points.

1. *One of the Parties Receives the Sacrament of Baptism.* Unless one of the infidel spouses validly receives the sacrament of baptism, there is no possibility of enjoying the Pauline privilege. It is of course necessary that the validity of the baptism be proved. Is it required that the recipient of this privilege become a Catholic? No, it would be enough if he received valid baptism outside the Catholic Church, but unless the case had reference to a Catholic, it would not be handled by chancery authorities.

2. *The Marriage Was between Infidels.* The second condition requisite for use of the Pauline privilege is that both parties were at the time of the first marriage unbaptized. To enjoy this privilege is it necessary that the two spouses avoid living together after one of them has been baptized? No, it is not. Even though, after the baptism of one party, the couple live as husband and wife for many years, the privilege may still be invoked, provided all the other requisite conditions are verified.

3. *The Convert's Spouse Remains an Infidel.* If both parties to the marriage are baptized, the Pauline privilege cannot be used. This privilege is accorded to the convert to the true Church, so that he may be strengthened in his faith. A convert who is married to a Catholic ordinarily finds it easier to practice his religious duties than he would were he to have a non-Catholic spouse. Hence in using the Pauline privilege the convert will choose as his new spouse a Catholic. In rare cases a dispensation to contract the second marriage with an infidel has been granted to the newly baptized Catholic.

4. *The Infidel Spouse "Departs."* The "departure" of which St. Paul speaks is verified if peaceful cohabitation is rendered impossible. This peaceful cohabitation would be impossible (1) if the infidel abandons or divorces the convert, or (2) if because of his constant attacks on the Church, on the sacraments, on God, and so forth, he makes life with the convert unendurable, or (3) if he tries to seduce the convert into sin (for example, birth control, heresy, and so forth), or (4) if he refuses to permit the children to be reared as Catholics, or (5) if during frequent fits of violent anger or cruelty he gravely mistreats his spouse.

EXAMPLE. Henry Lawn, a Quaker, was married to Anna Bell, a Quakeress. During his service in the Army, Henry became well acquainted with the Catholic chaplain and was received into the Church. Upon his return home after the war his wife, Anna, refused to live with him because of his "defection from the Society of Friends" (Quakerism).

COMMENT. Since Quakers are not baptized, both Henry and Anna were infidels at the time of the marriage. Now that Anna absolutely refuses to live with Henry, the conditions for enjoying the Pauline privilege are verified. Lawn should consult his pastor about his case.

A convert who wishes to take advantage of the Pauline privilege should ask his pastor to lay his case before the chancery office of his diocese. The church officials will then decide whether the requisite conditions are verified and will act accordingly.

4. Ratified But Not Consummated Marriage

When two Catholics pronounce their marriage promises before a duly authorized priest in the presence of two witnesses, their marriage is valid and indissoluble. Once the couple has by the marital act perfected or consummated their marriage, the matrimonial bond becomes *absolutely* indissoluble. It is the perfected marriage only in which are verified the words, "The two shall become one flesh" (Matthew 19:6). Before the marriage has been consummated it is *conditionally* indissoluble. "Conditionally indissoluble" means that, though the marriage cannot be dissolved by any human authority, it can, given certain conditions, be dissolved by means of the divine power with which the successor of St. Peter is vested. The "certain conditions" which are here referred to are either (1) if one pronounces solemn vows in a religious order, or (2) if one receives a special dispensation from the Holy See.

1. THE PRONOUNCING OF SOLEMN VOWS. As soon as one of the parties in a nonconsummated marriage pronounces solemn religious vows, the marriage bond is severed and the other spouse is at once free to marry again. Solemn vows are those which the Church recognizes as solemn. In order to enter a religious order, a married person must, first of all, have the consent of his partner in marriage, for by virtue of the matrimonial contract he is obliged to fulfill the obliga-

tions of common life with her. To leave her without her freely given consent would be an act of grave injustice. Secondly, even though one party has the other's consent that he become a religious, this is not enough. In order that a married person be validly admitted to the novitiate a special dispensation from the Holy See is necessary. This permission is at times obtained, but only with difficulty.

2. Special Dispensations. The pope has the power to dissolve the marriage bond as long as the marriage has not been consummated. One may ask, By what authority is the pope able to do this? That Christ has actually entrusted to the successors of Peter this power of dissolving nonconsummated marriages is certain. The proof lies in the fact that for some centuries the Roman pontiffs have been using this power. The popes, clothed with infallibility, could not be in error in these official acts which are so intimately connected with the morals of their subjects. Exactly when Christ conferred this power is not known.

This dispensation would not be given except for a grave reason. Any of the following reasons would be sufficient: the discovery of the partner's hidden contagious disease; serious incompatibility; probable impotence. If there is a sufficient reason, the dissolution of the nonconsummated marriage may be granted in spite of the dissent of one of the parties.

Example. Mary Brown and John Hawkes have just been married. As they are leaving the church for their new home, John says to Mary: "I hope you took a good look at that altar. You'll never go into another Catholic church again." Horrified by John's determination to prevent her from practicing her religious duties, Mary separates at once, and later petitions for a papal dispensation to have the marriage dissolved.

Comment. Here the danger to her faith and to that of future offspring is sufficient reason for requesting the dispensation.

If one party to a non-Catholic marriage is unbaptized and the other baptized, can the pope ever dissolve the matrimonial bond? If one of the two parties were to become a member of the Catholic Church and if, irreconcilably alienated from his non-Catholic spouse, he now wishes to marry a Catholic, the pope may dissolve the natural bond of the non-Catholic marriage, so that the convert may marry one of the true faith. In the famous Helena case the Holy See acted in this manner.[1] If both parties were baptized and had consummated the first marriage, such a dispensation would never be possible.

5. Civil Divorce

The state today grants two kinds of divorce; namely, a perfect divorce and an imperfect one. The perfect divorce is one which, in the opinion of the lawmaker, severs the matrimonial bond and frees both parties to the marriage, so that each may licitly enter into a matrimonial contract with a new spouse. The imperfect divorce is one which does not affect the marriage bond but merely grants to the couple the civil right to leave the common bed and board and to live apart from each other. In civil law the imperfect divorce is termed *separation.*

Perfect Divorce. The state has no power to dissolve the bond of two validly married persons. This is true whether these persons be baptized or unbaptized. If they are baptized, the state has no jurisdiction over their marriage, for the matrimonial contract of baptized persons is a sacrament, and as such it is under the complete jurisdiction of the Church. She alone has been divinely appointed the custodian of the sacraments, and she alone has been commissioned by Christ to legislate in their regard for all her members. By pronouncing on the validity or invalidity of Christian marriages the state would be trespassing upon this God-given right. However, in a marriage in which the parties are not baptized, the Church has no jurisdiction. In the case of the unbaptized the state can regulate the matrimonial contract, and so it is also empowered to pronounce upon the validity of the marriage into which these parties have entered. If the civil authorities find that such a marriage was invalid because of a diriment impediment, they may declare the marital contract null and void, and inform the parties of their freedom to contract a new marriage. In this the civil authorities are merely stating that, although it appeared that the parties were duly joined in wedlock, actually there never did exist between them a valid matrimonial bond, and so they are now, both legally and before God, free to marry any person whom they wish.

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[1] T. Lincoln Bouscaren, S.J. *Canon Law Digest.* Milwaukee: The Bruce Publishing Company, 1934. Vol. I, pp. 553-54.

Example 1. Catherine Hurley and John O'Callaghan, Catholics, were validly married by their pastor two years ago. John has been taking to drink and causing constant embarrassment to Catherine. Mrs. O'Callaghan now brings the case to the civil courts and applies for divorce. Judge Talbot finds sufficient cause and grants Catherine a perfect divorce.

Comment. This divorce, in the eyes of God, leaves the matrimonial bond untouched. Catherine and John are still validly married to each other. Neither may enter a second marriage.

Example 2. William Downs and Martha Cook, unbaptized non-Catholics, were married before their minister five years ago.

One day William discovered that he and Martha were first cousins and that such a relationship was an invalidating impediment according to the law of that state. Since he has no longer any love for Martha, he sues for divorce. The judge who hears the case grants him a perfect divorce.

Comment. The action of the judge is licit, for he has jurisdiction over this matrimonial contract and may decide whether the requisite conditions were fulfilled. In the present case he finds that the marriage, because of the close blood relationship between the parties, was null and void from the beginning.

If the state grants a perfect divorce to a validly married couple, it is exceeding its powers. "But," one may object, "when two non-Catholics wish to marry, a civil judge may licitly preside at their marriage. Does it not follow from this fact that the judge has the authority to dissolve the matrimonial contract?" No, this does not follow. In presiding at the marriage of the couple he is acting merely in the capacity of an official witness. He does nothing more than observe the fact that the parties before him are exchanging the matrimonial consent. They themselves are entering into the agreement, and his presence is required merely to give their contract legal recognition. The county or state clothes the judge with the authority to fulfill the role of witness. No civil official, however, can empower a judge or any other civil servant to annul a marriage contract which is valid. The reason is clear from what has been said above on the subject of perfect divorce. (See pages 148-49.)

Example. Samuel Schmitt and Elizabeth Berdon, unbaptized non-Catholics, have been validly married for ten years. Because Samuel is constantly threatening her life, Elizabeth seeks a civil divorce from her husband. Judge Hopkins grants Elizabeth a perfect divorce.

COMMENT. In the eyes of God the judge's divorce does not in any way affect the marital bond. Samuel and Elizabeth remain perpetually bound to each other by valid marriage.

LICIT DIVORCE. At times it is advisable, and at times it is even necessary, for Catholics to obtain a civil divorce. Divorce action is desirable when a couple has been permitted to separate permanently and one of the parties needs a civil divorce in order to protect his interests or the interests of the children. The wife of an adulterer, for example, may find it prudent to sue for divorce in order to obtain custody of the children so that they may be reared fittingly, or in order to win a financial settlement for her own support.

EXAMPLE. For several years Tom Beldon has treated his wife, Martha, very cruelly. Because of Tom's brutality the bishop has accorded Martha permission to separate permanently from him.

COMMENT. In this case Martha would do well to ask the chancery office to allow her to obtain a civil divorce.

A civil divorce should be obtained if church officials have declared the couple's marriage null and void. Unless the divorce is obtained, remarriage by either party would make that person liable to the charge of bigamy, for in the eyes of the state they are still married until a divorce is granted. For the same reason a divorce should be sought by those whose marriage is terminated by the use of the Pauline privilege or, if the marriage is not consummated, by a papal dispensation or the solemn religious vows of one of the parties.

When a Catholic plans to sue for civil divorce he must consult the chancery office of his diocese and ask for permission to begin the suit. This permission, though advisable, is not strictly necessary when one merely defends himself against the divorce suit already begun by the other spouse.

The Evils of Divorce. It is true that, in not a few instances, a man or a woman finds himself or herself joined perpetually in wedlock to a partner who is gravely objectionable. Habitual drunkenness, cruelty, a lascivious way of living, glaring incompatibility of temperaments—these are some of the reasons that can cause the ruin of marriages that began happily. In such cases as these, where it is entirely unreasonable to expect that the innocent party remain with the offending spouse, should there not be some remedy which would allow the victim of such an unfortunate circumstance to start his matrimonial life anew? Should not perfect divorces be permitted in such exceptional and worthy cases? The answer is an unequivocal no. Because of the indissolubility of marriage many guiltless persons will, it is true, suffer, and suffer greatly. The welfare of the individual, however, should be subservient to the general good of society. A course of action which is best for the community must be favored, even though because of it great hardship is visited on some few. It is for this reason that perfect divorce is in all circumstances prohibited by the natural law. It is necessary for the good of society to forbid, without exception, perfect divorce. The reason that no exception may ever be permitted is that, if there were a possibility of obtaining a divorce even for a very serious reason, the parties could at will see to it, by directly procuring that reason, that it was verified in their case. If, for example, extreme cruelty were considered sufficient grounds for divorce, a husband who had grown tired of his wife could indulge in such cruelty with the view to winning a perfect divorce as the reward for his brutality. Once exceptions to the rule of indissolubility were allowed, the opening wedge would inevitably lead to general abuse.

Pope Leo XIII exposes some of the evils of divorce in the following words:

> Truly it is hardly possible to describe how great are the evils that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to unfaithfulness are supplied; harm is done to the education and training of children; occasion is afforded for the breaking up of homes; the seeds of dissension are sown among families; the dignity of womanhood is lessened and brought low, and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and States.[1]

Today, sixty-seven years afterward, it is seen how widespread divorce has lowered the nation's sense of morality. The United States ranks first among the nations of the world in the proportion of its divorces to its marriages. During the last fifty years there has been a steady and rapid increase in divorces. In the year 1890 there was in this country but one divorce for every seventeen or eighteen marriages. In the year 1937, however, there was one divorce for every five or six marriages. In 1945 divorces were granted in our courts so freely that their number was almost one third as great as the number of marriages entered into that year.

Example. Alice Toner has been married to John Toner for ten years and has borne him four healthy children. For the last year John has been guilty of repeated adultery, extreme cruelty toward Alice, and scandal toward the children, and has openly told Alice that he hates her deeply. Alice is now applying for a divorce, and she intends to marry again. "To expect me, who am only twenty-eight years old, to remain alone for the rest of my days would be insane," says Alice, "especially with my four children, who need the influence of a good father."

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[1] Leo XIII. *Christian Marriage.* In *Great Encyclical Letters of Leo XIII.* New York: Benziger Brothers, 1903. pp. 74-75.

Comment. Even in Alice's case a divorce with the right to remarry cannot be granted.

Effects of Divorce on Children. It is estimated that about 150,000 children are involved in the divorces which are granted in this country in the course of a single year. In these cases the child is deprived of life with one or the other parent. This means that the child will lose the loving care and personal attention of either his father or his mother. This loss takes from him the teacher upon whom nature intends the child to depend for his proper development. The average child has great respect for and deep confidence in the instructions of his parents. If his parents are divorced, he will miss the valuable guidance of either a father or of a mother. Moreover, because of the antipathy which exists between his parents the child will as a rule acquire toward the absent parent the hostile attitude of the one with whom he is residing. His parents are giving the child a bad example of the harmonious relations which should exist between two persons intimately bound together by the promises of marriage. If his father and mother, by their own conduct toward each other, do not demonstrate the nature and desirability of genuine affection, he will be handicapped in acquiring it. He will fail to find love in his daily life, and so he will tend to underevaluate its importance, and will not acquire the means (for example, acts of kindness) by which it is fostered. It often happens that the men or women who seek divorce are the children of divorced parents. It is only natural that they should be affected by the example set by their parents. Moreover, a large percentage of delinquent children are the product of homes that have been broken by divorce.

CASES TO BE ANALYZED

1. "I cannot hold out much hope of your getting this case settled very soon," Father Fillion informed Mrs. Lake. "You know the chancery office has scores of cases to handle in the course of a year and each case takes a lot of time." "Well," Mrs. Lake retorted sharply, "that's very strange. Mrs. Gray, a friend of mine, has a case exactly like ours and she got a declaration of nullity in no time."

2. Mr. and Mrs. John Murphy have been married for five years, but although both strongly desire to have children, none has been born to them. A medical examination reveals that Mrs. Murphy is definitely sterile. John now wishes to divorce her so that he can fulfill the primary end of marriage; that is, the begetting of children.

3. Gerald Higgins is engaged to marry Laura Thrumm. Laura, a non-Catholic, is divorced from her non-Catholic husband. He deserted her five years ago, went to a distant city, and has not been heard from since. Gerald wants to give Miss Thrumm a chance to start life anew.

4. Josephine Chalmers, a fifteen-year-old girl, married Harold Torence, a man thirty years of age. The marriage ceremony was performed by a priest who was deceived by a forged letter of consent from Josephine's parents. Two weeks later the irate father of Miss Chalmers discovered her in a hotel with Torence and brought her home. Josephine confessed to the court her act of forging the testimonial from her parents and received a civil divorce, but she now won-

ders whether the Church will consider her free to marry some younger man.

5. Pearl Hughes was in love with Harold Jennings and the two wished to be married. Pearl, however, had been married before. She obtained a civil divorce and then requested her pastor, Father Cavallini, to send to the chancery office for a declaration of nullity. "I don't think that there is any chance of having your marriage declared null and void," the priest informed her. "But, Father," Pearl argued, "there must be some way out. You know that I never really loved that man. Can't you possibly find some loophole so that I can marry again?"

6. Mrs. Temple has just been told that the matrimonial court at the chancery office has declared that her first marriage was valid and that, therefore, she is unable to marry again as long as her divorced husband is still alive. "If I were rich, I guess the Church would find a way out for me," Mrs. Temple angrily comments.

7. "You say that if I become a Catholic, the Church will let me marry you?" Tom Dawes asks Mary Murphy. "Why is that?" "Well," Mary explains, "you were never baptized and even though you are now really married to your Jewish wife, the Church will let you marry a Catholic if you get baptized." "That's okay with me," Tom assures her. "I'll become a Catholic then. You know, Mary, I'd do anything in the world to marry you."

8. At the age of eighteen Dorothy Rawlsen, a Catholic, was married by a priest to Hubert Cook, a non-Catholic. Life with Hubert became unbearable within six months of the marriage and Dorothy obtained a civil divorce. Five years later Mrs. Cook announced her engagement to Horace Hills-

ley, a cultured and wealthy Anglican. Since the priest refused to perform the ceremony, Dorothy's mother asked an Anglican minister to marry them at her home.

9. Susan Queens is airing her views to her friend. "My reason for favoring divorces is the children. Children in a home where the parents are always fighting bitterly with each other or where one is often guilty of adultery suffer greatly. They need a fresh start with new parents. That's what divorce will do for them."

TOPICS FOR DISCUSSION[1]

1. The great increase in the rate of divorces in the United States during the last twenty years has led to a general breakdown of morality.
2. Catholics may at times licitly obtain a civil divorce.
3. The wealthy have no better chance of receiving a declaration of nullity from an ecclesiastical court than have the poorest of the poor.
4. Christ said that "whoever puts away his wife, except for immorality, and marries another, commits adultery" (Matthew 19:9). Hence it seems that the husband of an adulterous wife may marry another.
5. The state has the right to examine and decide upon the validity or nullity of the marriages of infidels.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER XIV

Rhythm and Birth Control

THE MARRIAGE CONTRACT CONFERS UPON EACH PARTY THE right to the use of the other's body in relation to acts which are of their nature directed to the generation of offspring. This means that husband and wife are entitled to engage in sexual intercourse with each other, provided it is properly performed. Even though such acts do not actually result in the generation of offspring, they are nevertheless licit. The reason is clear. Since these actions naturally tend to fulfill the primary end of marriage, they are in conformity with nature's laws. It follows, then, that a spouse who is definitely sterile may licitly exercise his marital rights. It is of course obvious that neither a husband nor a wife has the right to endeavor to persuade the other to participate in actions which are of a sinful nature.

Rhythm

Rhythm is a practice by which the marital act is restricted, for the purpose of avoiding offspring, to the nonfertile periods of the wife. This practice is based on the theory that the period of a woman's ovulation can be determined with reasonable accuracy. The period of ovulation means the time when a mature ovum or egg cell is released from the ovary and passes into the female generative channel. When the mature ovum appears there it can, for some hours at least, be fertilized by the male spermatozoon. The time during which the ovum can be impregnated is called the fertile period of the woman.

Competent medical authority teaches that the period of ovulation comes in cycles; that is, ovulation appears regularly at certain intervals. The space of time between the ovulations, however, differs in different women. The interval may consist of twenty-four days in one, of twenty-eight days in another, and of thirty or thirty-two days in a third. Determining the exact length of the interval between the end of one ovulation and the beginning of the next is essential to the successful practice of the rhythm theory. Because there is a biological connection between ovulation and the menstrual flow, knowledge of the time of the latter can aid in computing the time of the former.

Rhythm cannot be looked upon as a *certain* method of avoiding offspring. It provides at most only great probability of securing the desired results. The reasons for the lack of certainty are: (1) It is difficult to be sure of the strict regularity of a particular woman's ovulation periods. (2) Fertilization at times occurs during the periods which this theory regards as absolutely sterile.

THE MORALITY OF RHYTHM. A man and a woman validly married possess the privilege of performing with each other the marital act. If the act is placed in the normal way, it is always natural and lawful in itself. By reason of circumstances, however, it may become sinful. Would it be considered illicit if the couple were to choose for their sexual relations a time when the likelihood of fertilization was slight? The answer is that such a manner of acting would not necessarily be sinful. The selection of the sterile period for marital relations might be without any fault. The reason is that, if both husband and wife freely agree to forego the exercise of their rights, there is no obligation on their part to engage in sexual intercourse at any particular time. They may, if they wish, licitly abstain from the marriage act either during the whole of their wedded life or merely during part of that time. Abstaining, then, during the fertile periods of the wife is not of itself sinful. Moreover, the intention which motivates this sexual abstinence—namely, the desire to avoid offspring—is not in itself evil. Therefore if a man and his wife, for the sake of rendering remote the probability of generating a child, use their marital privilege some days and not others, their conduct is in itself justifiable.

If, however, their motive is selfishness or some other fault, the act becomes sinful because of the sinfulness of the intention. This is clear from the moral principle that a sinful intention vitiates any action. The use of rhythm can be sinful, too, if it unjustly deprives either the husband or the wife of the marital act when he or she sincerely and reasonably requests it outside the sterile periods. In this case the sin could be a grave one. The morality, therefore, of an agreement between husband and wife to use rhythm may be briefly stated as follows: (1) *Its use for a short period* (for example, three or four months) would ordinarily involve no sin. (2) *Its use for several years (a)* is venially sinful if no justifying reason is present; *(b)* is sinless if there is a good reason for this practice. (3) If either party is unjustly deprived of the marital act, or is in proximate danger of serious sin because of the limited periods to which rhythm restricts sexual relations, the insistence on its practice is gravely sinful.

SUFFICIENT REASON FOR EMPLOYING RHYTHM. Any of the following reasons would justify a married couple in employing rhythm for a long period of time: (1) Pregnancy will create for the mother either danger of death or of serious injury to her health. (2) All her children will very probably be stillborn or will inherit a serious defect. (3) Very grave difficulty would be encountered in supporting the present family. Reasons which are less grave than these would justify the practice of rhythm for a short time. If one is in doubt about the sufficiency of his reason in this matter, he should consult his confessor.

RHYTHM AND FERTILITY. Ordinarily speaking, when a couple practice rhythm their reason is to endeavor to avoid offspring. There is, however, another purpose which can be served by use of rhythm. Knowledge of the exact date of ovulation will often enable a married couple to determine the time when sexual relations are most likely to bring about a pregnancy. Rhythm's findings, then, may be of great help to married parties whose sexual unions have proved unfruitful and who desire to have children.

BASAL BODY TEMPERATURE. It has been discovered that women who are of child-bearing age show during their menstrual cycle some variation of body temperature. The period of time which elapses between the beginning of one menstruation and the beginning of the next is in most women of about the same length month after month. Since these periods recur regularly and are of approximately the same duration, they form what is called the "menstrual cycle." During this menstrual cycle the woman's temperature slightly rises and falls, and it is when the temperature is lowest that her fertility is said to be greatest. The reason for this assertion is that ovulation is thought to occur at the time of the lowest temperature in the menstrual cycle.

THE MORALITY OF DEPENDENCE ON BASAL BODY TEMPERATURE. The use of basal body temperature for the purpose of avoiding offspring is in itself licit, but may become sinful by reason of circumstances. This practice is of the same morality as is the practice of rhythm. (See pages 160-62.)

Birth Control

Artificial birth control is the attempt by the use of unnatural means to prevent conception from resulting from the marital act. The means employed to achieve this end are either the voluntary interruption of the act with a consequent waste of nature or the use of jellies, chemicals, or mechanical devices. That artificial birth control is gravely sinful may be proved (1) from reason and (2) from authority.

1. THE PROOF FROM REASON. Artificial birth control is of its very nature evil, for it consists in performing a natural act (sexual intercourse) and at the same time attempting to destroy the natural effect of that act. For this reason artificial birth control is a practice which is opposed to nature. It is evil because it perverts a natural faculty. It must be judged to be gravely evil because it perverts a natural faculty on which depends the survival of the human race. On the reproductive faculty depends the producing of human beings. There is no other way of peopling the world than through the use of this God-given power. Unless artificial birth control were forbidden under pain of grave sin, the moral sanction would not be strong enough to deter men

and women from engaging in this vile practice. If sinning venially would permit them to give full rein to their passions and at the same time would free them from the burden and expense of rearing children, they would as a rule commit the venial sin. If the majority of men practiced artificial birth control, the race would be threatened with extinction.

It is clear, therefore, that one who indulges in artificial birth control commits a mortal sin. But is it not true that a very grave reason would justify this practice, at least for a time? No, that is not true. There is no reason that one could possibly imagine which could ever justify artificial birth control. Hence neither extreme poverty, nor certain danger of death to the wife if she bears another child, nor any other consideration, can ever make this practice licit. The reason is that artificial birth control is of its very nature evil, and so, as long as it does not change its nature—that is, as long as it is what it is—it must remain sinful.

2. THE PROOF FROM AUTHORITY. Moral theologians unanimously agree that artificial birth control mortally offends God, and that it can in no circumstances be indulged in without grave sin.

Pope Pius XI asserted that artificial birth control is always mortally sinful:

> Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.[1]

Is it not inconsistent to affirm the fundamental licitness of rhythm and at the same time to contend that the practice of artificial birth control is always mortally sinful? Admittedly the purpose of those who engage in either of these practices is the same; namely, the avoiding of offspring. How can one be licit and the other be of its very nature evil? The answer to this difficulty is clear. Artificial birth control consists in frustrating a natural faculty. In this vicious practice the marital act is performed, but it is deliberately prevented by a positive hindrance (for example, an artificial device) from producing the effect intended by nature. The very act of sexual intercourse is itself corrupted, so that the part of it which is pleasurable is completed and the part which is destined to generate offspring is directly sterilized. Artificial birth control has been correctly called mutual self-abuse. In rhythm, on the contrary, every sexual union in which the couple engages accords fully with nature's requirements. Each time sexual intercourse is indulged in nothing is employed that corrupts the act. Every single act is performed in the same manner as it would be performed if the couple were not employing rhythm. Hence the difference between artificial birth control and rhythm is, in brief, this: Artificial birth control employs actions which are of their very nature immoral because they consist in the frustration of the generative faculty. Rhythm's acts, however, are not evil, for they are performed in a way which accords with the dictates of the natural law.

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 93.

But is it not true that in the practice of both artificial birth control and rhythm no offspring result? Since the effects of these two practices are the same, should one not conclude that their morality is the same? To this objection one may reply as follows. The essential morality of an action must be judged by what that act is in itself and not by the effects which it produces. The action, for example, of poisoning an incurably sick and crippled baby may have good effects (for example, releasing the child from acute suffering, relieving the parents of an appalling financial burden). The fact, however, that by its performance good effects were produced would not change the intrinsic nature of the action. The act of poisoning the baby is murder, an act the very nature of which is evil. It is clear, then, that one may not logically evaluate the morality of actions by their effects alone. Hence in comparing rhythm and artificial birth control, one cannot logically conclude that they are of the same morality merely because their results are similar. In weighing the morality of an action the first consideration must be the very nature of the act. If this is evil, as it is in the case of artificial birth control, the action can never be justified. If, on the contrary, the nature of the act is not evil, it is, in certain circumstances at least, morally good.

CASES TO BE ANALYZED

1. Luther Harris married Annabel Simpson with the agreement that they would practice artificial birth control for the first three or four years of their married life. Their reason for this decision was that they did not wish to have their liberty curtailed by the care of children. Luther now wonders whether a marriage contract, modified by such a condition, is actually valid.

2. Margaret's husband, Luke, is a well-educated Catholic and receives the sacraments regularly. One evening he tells her that it is now imperative that, for a while at least, they practice artificial birth control. "But," Margaret protests, "I can't do that. That's a mortal sin." "Don't you worry your

head about it, dear," Luke replies; "I'll take all the responsibility. If there's any sin in it, all the guilt will be mine." Reassured by this statement, Margaret consents without scruple to the practice.

3. Mr. Jordan is talking with his friend about family matters. "I have four children now and am making just enough for the family to live properly. Does God condemn me and my wife because we do not wish any more children until we can afford more? We are bringing up our children as Catholics and are leading a good, clean life."

4. Mrs. Farrar does not agree with the Church's stand about birth control, at least in regard to all cases. "If a woman already has a family of three or four children," she argues, "and her physician warns her that she will certainly lose her life if she becomes pregnant again, she should practice birth control. Does not her living family have the first claim on her life? The souls of her living children may be lost without a mother to instruct them. Does not the mother have a greater duty to her family than to an unborn child? If she refuses to give the marital rights to her husband, he may get a divorce and lose his soul too."

TOPICS FOR DISCUSSION[1]

1. The Catholic Church has a right to decide what personal means of family limitation any married person may or may not employ.
2. Birth control is a national menace.
3. Abortions have frequently proved to be gravely injurious to the mother.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER XV

Impediments to Marriage

IN ORDER TO BE VALID, EVERY CONTRACT MUST FULFILL CERTAIN conditions. If one of the essential conditions is not verified, the contract is null and void. The civil law prescribes certain conditions for the validity of contracts. If, for example, a last will and testament has not been drawn up in accord with legal requirements, it can be contested, and the court will declare it invalid. The contract may pertain to buying and selling, to gifts, to the construction of buildings, to the salaries of workmen, and so forth, but unless it satisfies the substantial legal prescriptions, it has no binding force in the eyes of the law.

Church and State in Relation to Marriage

Marriage is a solemn contract which is entered into between a man and a woman. Christian marriage, moreover, is not only a solemn contract; it is clothed with the quality of sacredness, for it is one of the seven sacraments. Since Christian marriage is a sacrament, whatever pertains to its administration falls under the jurisdiction of the Catholic Church. This conclusion is derived from the fact that Christ gave the custody of the sacraments into the hands of His apostles and their successors. The Catholic Church has been empowered by our divine Lord to legislate for all the baptized concerning the seven sacraments. It follows, then, that, just as the state has the right to lay down essential requirements for civil contracts, the Church has the authority to determine the conditions necessary for the lawfulness and validity of the sacred contract of Christian marriage.

In order to clarify the teaching of the natural law and to provide for the common good of men in general, the Catholic Church declares that certain circumstances are an obstacle to either the licitness or to the validity of a Catholic marriage. The term "Catholic marriage" is here meant to include any marriage in which at least one of the parties (1) was born of two Catholic parents and was baptized a Catholic or (2) was baptized a Catholic and was reared in the Catholic faith or (3) was baptized a non-Catholic but was born of two Catholic parents and was reared in the Catholic Church or (4) is a convert to the faith (Canons 1070, 1; and 1099).

THE MARRIAGES OF BAPTIZED PERSONS. Marriage which is entered into between baptized persons is subject to the regulations of the Catholic Church. Since the matrimonial contract of two individuals who are baptized is a sacrament and since the Church has full jurisdiction over the administration of the sacraments, the Church has the right to prescribe the conditions necessary for the licitness and the validity of such a marriage. She has, therefore, the power to establish both diriment and prohibitive impediments for the members of her society (Canon 1038). This power is derived, not from the state, but from Christ, her founder, and it embraces within its scope all the baptized, even though they are heretics, schismatics, and apostates. Unless they are granted a dispensation, all the faithful are bound by the impediments of the Church. Actually the ecclesiastical law (Canon 1070) exempts baptized non-Catholics from both the canonical form of marriage and from the impediment of disparity of cult. Hence when two non-Catholics marry, even though one or both parties be baptized, the baptism creates no barrier to the celebration of the marriage.

Civil Authority and Impediments. Civil authorities have no right to establish impediments of any kind for baptized persons, but they do have the power to prescribe certain conditions attendant upon marriage when the fulfillment of these is necessary for the common good. They may, for example, require the couple to procure a marriage license as a condition for civil recognition of the marriage. Since laws of this kind are just, both Catholics and non-Catholics are obliged to obey them.

The Marriages of Unbaptized Persons. The state has the power to establish both prohibitive and diriment impediments for the unbaptized. The reason is that marriage between infidels is merely a civil, though perpetual, contract. Just as the state can demand the fulfillment of certain conditions under pain of nullity for other civil contracts (for example, the sale of property), so, too, it has this same right in regard to the matrimonial contract. Hence if two unbaptized persons marry in spite of the fact that the civil law forbids their marriage under pain of nullity, the wedding ceremony is, in the eyes of God, invalid.

Example. John Farrell and Mildred Lyons, who is his first cousin, are married in an Anglican church in Chicago. Neither John nor Mildred had ever been baptized. Several days after the wedding they learn to their astonishment from a lawyer friend that, according to the law of the State of Illinois, first cousins may not validly marry.

COMMENT. Since their marriage was prohibited under pain of nullity in the place where the wedding occurred, it is null and void. The couple should either separate or remarry in a place where this relationship does not constitute an impediment.

INTERRACIAL MARRIAGES. The Church makes no impediment of racial difference between the parties to the marriage. Hence baptized persons are, as far as any difference in race is concerned, free to marry any other human being. Is it advisable for a white to marry an Asiatic or a Negro? The answer will depend upon the particular circumstances under which the married couple are to live. In communities where such marriages are accepted in the true Christian spirit, there is no difficulty at all. In other places, however, where deep-seated prejudice would ostracize a Negro-white or an Asiatic-white couple, it seems preferable in most cases that they forego such a union. The many extraordinary difficulties besetting them would lead to great unhappiness for themselves and for their children. There would, ordinarily speaking, be strained relations between the father and mother, uncles and aunts, brothers and sisters, friends and acquaintances, of a white person in regard to the relatives of a Negro, and vice versa. There would be unjust restrictions on the social life of one and not on that of the other. All this would as a rule tend to cause the parties serious distress. If they wish to marry in spite of these handicaps, however, their pastor will gladly perform the ceremony.

The civil law of many states[1] in this country forbids marriage between white and Negro, and as a rule this prohibition is intended as a diriment impediment. A Negro is defined as any person who has at least one Negro forefather within three generations. It is obvious from what was said above that such a civil impediment does not, in the eyes of God, affect the marriage of baptized persons. Has it any binding force in regard to marriages of the unbaptized? No, such an impediment would not bind in conscience an unbaptized person. The reason is that every law, in order to have binding force, must be just. But all men have the natural right to marry, and any law which deprives an individual of this natural right in a particular case must be based on the common good. Interracial marriages cannot be proved to be against the common good, and therefore the laws forbidding them are null and void. Even in those states where the civil law prohibits such marital unions, both Catholics and non-Catholics are, then, free in conscience to contract interracial marriages. However, it is well for the contracting parties to advert to the fact that in many of the states which forbid these marriages severe penalties are prescribed for both the officiating minister and the couple who violate this law. Prudence would urge them to have the ceremony performed in a place outside the territory where such laws prevail.

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[1] M. C. Elmer. *The Sociology of the Family*. Boston: Ginn and Company, 1945. pp. 204-05.

The Nature of Impediments

The circumstance which prevents either the licit or the valid celebration of marriage is called an impediment. The impediment may be a circumstance that is public, or it may be one that is at the time of the marriage unknown to anyone, even to the parties themselves. What is the origin of impediments? Impediments may arise from either of two sources: (1) from the natural law or (2) from positive law.

There are only a few impediments that certainly have their origin in the natural law. These are (1) certain and permanent impotence that is antecedent to the marriage, (2) age at which one has not the use of reason, (3) the bond of a present valid marriage, and (4) consanguinity in the first degree of the direct line. Does the natural law forbid those to marry who are related by consanguinity in the first degree of the collateral line (that is, by the relationship between brother and sister)? Theologians assert that nature has probably made such a relationship an invalidating impediment. All the other impediments which we shall discuss in the following pages have their origin in positive legislation.

Some obstacles to a marriage render the marital contract null and void, and some, without affecting its validity, make a marriage illicit. A circumstance which invalidates a marriage is called a diriment impediment. One which makes the marriage merely unlawful is termed a prohibitive impediment. We shall now examine these two classes of matrimonial impediments.

Prohibitive Impediments

Prohibitive impediments are those obstacles which merely forbid a marriage but do not render it invalid. To violate such a prohibition is gravely sinful, but the marriage itself is unaffected. If a couple whose marriage is obstructed only by a prohibitive impediment nevertheless go through the wedding ceremony, they thereby become man and wife as truly as though no law were violated.

Example. In the presence of two witnesses Henry Peters, a Catholic, is married by his pastor to Dorothy Simms, a baptized Anglican. Since Dorothy told the priest that she was a Catholic, no dispensation from the impediment of "mixed religion" was obtained for this marriage.

COMMENT. Since mixed religion is a merely prohibitive impediment, this marriage is valid. However, if Peters realized that a dispensation was required and culpably failed to procure it, he would be guilty of serious sin.

Prohibitive impediments are (1) a simple vow, (2) mixed religion, and (3) in some places, legal relationship.

1. A SIMPLE VOW. Any simple vow, even a private one, the fulfillment of which is incompatible with the married state is an obstacle to marriage. Thus, in the married state it would, ordinarily speaking, be impossible to observe the vow of perfect chastity or of perpetual virginity, for to insist on doing so would as a rule be in direct conflict with the rights of the other spouse. The vow to receive holy orders, or to become a religious, prevents one from marrying licitly because, once a person is married, he will not be accepted either for ordination to the priesthood or for membership in a religious order while his spouse is living, and therefore the vow could not be carried out.

2. MIXED RELIGION. The impediment of mixed religion is the canonical prohibition of marriage between a Catholic and a baptized non-Catholic. If, then, a Catholic were to plan marriage with either a heretic or a schismatic, he would be confronted with this impediment. If the marriage were between Catholics one of whom has failed for many years to practice his religion, no such impediment would exist.

EXAMPLE 1. Thomas Houtas, a member of the Greek Orthodox Church, and Lucille O'Reilly, a Catholic, are engaged to be married in the spring.

COMMENT. For the licit celebration of this marriage, a dispensation from the impediment of mixed religion must be had.

EXAMPLE 2. Susan DePuente, a Catholic, is to marry Harry Sidney, who is also a Catholic. Susan has not approached the sacraments since she left Spain, fifteen years ago.

COMMENT. In this case failure to approach the sacraments for fifteen years does not create the impediment of mixed religion.

THE ATTITUDE OF THE CHURCH TOWARD MIXED MARRIAGES. The reason for the impediment of mixed religion is the danger which, as a rule, is present in such marriages both for the Catholic party and for the children. The ecclesiastical law is very explicit in revealing the mind of the Church in regard to such marital unions. "The Church everywhere most severely prohibits marriage between two persons, one of whom is a Catholic and the other a heretic or schismatic. Moreover, if there be present the danger of perverting the Catholic party or the offspring, the marriage is forbidden also by the divine law" (Canon 1060). The reasonableness of this ecclesiastical pronouncement is manifest when one considers that a mixed marriage constitutes *(a)* a danger to the Catholic party, *(b)* a danger to children who may be born, and *(c)* a barrier between the parents.

a. A Danger to the Catholic Party. It is well known that many Catholics who married non-Catholics have lost their faith and that a very large percentage of the Catholic spouses in mixed marriages, although they retain their belief in God, give up entirely the practice of their religion.[1] This fact may be explained by the tendency of the Catholic party to try to conform his life to that of the other. It is not easy for the one to get up and go to Sunday Mass while the other is resting comfortably at home. It is not easy to observe the

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[1] Francis Ter Haar, C.SS.R. *Mixed Marriages and Their Remedies.* New York: Frederick Pustet Company, 1933. pp. 21-22.

Church's fast and abstinence while one's spouse enjoys an unrestricted choice of food. Human respect will at first bring the Catholic party occasionally to neglect these obligations, and little by little he will grow more lax, until eventually all religious duties will be abandoned completely.

It often happens that the Catholic party permits himself constantly to be put on the defensive in discussions about religion. A wife tries (perhaps unsuccessfully) to explain the teachings of her Church, to reply to her husband's sly innuendoes, to deal with his unfair complaints about "the tyranny of the Roman Index," "the priests' always talking money," "giving the last sacraments to notorious criminals," and so forth. However, the habitual necessity of providing a defense against such varied and unreasonable attacks wears down her resoluteness and, weary of constantly apologizing for her Church, she gives up the practice of her religion. Often, too, because a husband cannot give a satisfactory answer to his wife's questions, he himself begins to doubt about the points of doctrine into which she is delving. Moreover, he may endeavor to appear to be as broad-minded as possible with regard to Catholic teaching, and so he devitalizes the interpretation of doctrine, he dilutes with false concessions dogmas distasteful to non-Catholics, and he may eventually develop unsound views that border on heresy.

b. A Danger to the Children. The second grave objection to mixed marriages is the danger which they contain for the offspring of such unions. It has been stated as a fact that a high percentage of the children of mixed marriages desert the Church. Many of these abandon all religious practice and become atheists; others retain belief in God but fall into open heresy. What is meant by the words "a high percentage of the children desert the Church"? One author estimates this loss at 90 per cent,[1] another at 66 per cent.[2] Moreover, apart from those who break off their membership in the true Church, it is found that in many of the children who remain Catholics the faith is very appreciably weakened. Pope Pius XI remarks: "As experience shows . . . deplorable defections from religion occur among the offspring [of mixed marriages], or at least a headlong descent into that religious indifference which is closely allied to impiety."[3]

The reasons for these disastrous effects of mixed marriages are evident. In family life the children have ever present before their eyes their father and mother, whom they regard as models of good conduct. If one parent is Catholic and the other is a non-Catholic, the children become bewildered. One parent, they reflect, faithfully attends Mass on Sunday, frequents the sacraments, observes the Friday abstinence, and so forth. The other remains at home Sunday morning, receives no sacraments, observes neither fasts nor abstinences. In the opinion of the children the non-Catholic parent may be morally as good a person as (perhaps even a better one than) the Catholic party. They see no convincing reason why they should not follow the example of the non-Catholic father or mother. Although they may remain Catholic and practice their religion, nevertheless the seeds of discord between the Catholic and non-Catholic attitude toward religion are deeply implanted in their minds. Even if these seeds never grow strong enough to cause an open rupture with the Church, they tend to create in the hearts of the children an inner conflict which weakens their faith. The children are, as it were, torn between two loves; that is, between being loyal to their Catholic parent by remaining a Catholic, and being loyal to the other parent by turning Protestant.

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[1] Albert H. Dolan, O.Carm. *Happiness in Marriage.* Chicago: Carmelite Press, 1940. p. 61.

[2] Francis Ter Haar, C.SS.R. *Mixed Marriages and Their Remedies.* New York: Frederick Pustet Company, 1933. p. 40.

[3] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 101.

Often enough it happens that a Catholic wife will take a weak-kneed and apologetic attitude in regard to the practice of her religion. Always endeavoring to be conciliatory toward her husband (especially if he is prejudiced or resentful in regard to the Church), she is careful to send the children off to confession, to Mass, and so forth, as unobtrusively as possible. She does not dare to encourage them to go to Holy Communion on week days, to recite the rosary often, to say grace before and after meals, or to have pious shrines in their rooms. For fear of starting a quarrel or of provoking unpleasant remarks on the part of their father, she silences the children when in his presence they begin discussions about religious topics. Little Catholic literature comes into her house. She takes no part in parish activities. What effect will all this produce on the children? The children of such parents soon begin to believe that their religion is of minor importance, that their faith is something which reflects on them little honor. Far from making them militantly Catholic, their home training creates in them the belief that they must always be on the defensive with regard to the Church which they attend. They feel that they must make apologies for their religious practices.

The question of the education of the children of mixed marriages often involves sharp dissension between the parents. In spite of the fact that the non-Catholic party, before the wedding, promised that he would allow all the children to be reared as Catholics, it often happens that he afterwards insists on a public-school education. In many cases, it is true, the non-Catholic parent will permit the child to attend a Catholic grammar school, but then he will insist on sending him to a public high school and to a non-Catholic college. It is precisely in high school and college that the child encounters the gravest dangers to his faith and morals, and it is there that so many fall away from the faith. If the Catholic wife is fervent and of strong character, she may by untiring insistence succeed in persuading the husband to permit the child to be educated in Catholic schools only, but if she dies, there is great likelihood that the husband will have the children instructed in the same kind of institutions which he himself attended; that is, in non-Catholic schools.

c. A Barrier between the Parents. One of the beautiful features of married life should be the perfect union of hearts of husband and wife. In mixed marriages, however, this union can be achieved only imperfectly. Pope Pius XI expresses this thought in the following words: "There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church."[1] The entire pattern of the religious life of the one stands in glaring contrast to that of the other. A Catholic wife, for example, goes to church to pay a visit to our Lord or to receive the sacrament of penance, and she goes alone. She goes to Sunday Mass and to Holy Communion, alone. For her the big feasts of the

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[1] Pius XI. *Christian Marriage.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 101.

Church are inspiring occasions on which the soul is filled with spiritual joy. For the husband these days have no special meaning. The milestones in the spiritual life of the children, the days when they receive the sacrament of baptism, when they make their first Holy Communion and are confirmed—these are memorable events which mean much to her, but their deep significance cannot be appreciated by her husband. He may hold views directly opposed to those expounded by the Catholic Church with regard to the morality of divorce, birth control, therapeutic abortion, eugenic sterilization, and mercy killing.

Not only Catholic churchmen, but Protestant and Jewish leaders as well, recognize the fact that mixed marriages frequently lead to religious carelessness and indifferentism. A Lutheran professor of theology in Concordia Theological Seminary is strong in his condemnation of Lutherans who marry outside their own church.[1] Ray E. Baber, a non-Catholic authority on marriage, has this to say:

> In the first place a common error is made in the assumption that two young people of different religious faiths are different *only in their religious beliefs*. Far more than that is involved. . . . Few persons are wise enough to chart the whole area of their activities and judge how heavily religious training weighs. That is why those of different religious faiths who have married are frequently caught wholly unprepared for problems that they had not foreseen.[2]

It is true that there are mixed marriages in which the non-Catholic partner is true to his premarital promises, encourages the religious life of his wife and children, and is even proud when a son leaves home to study for the priesthood or a daughter leaves home to become a nun. But such marriages are the exception, not the rule. Every mixed marriage involves peril to one's faith and to one's happiness. The peril is real, it is grave; and nothing in the character, the conduct, or the statements of the non-Catholic party before the marriage can ever prove its nonexistence.

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[1] Walter A. Maier. *For Better, Not Worse*. St. Louis: Concordia Publishing House, 1939. pp 268-95.

[2] Ray E. Baber. *Marriage and the Family*. New York: McGraw-Hill Book Company, 1939. pp. 167-68.

STATEMENTS ON MIXED MARRIAGES BY CHURCH AUTHORITIES. It is obvious, therefore, that one can reasonably expect that mixed marriages will as a rule give rise to grave evils. The Church is the teacher whom God has chosen to guide the world in things spiritual. Because she knows from her experience of nineteen centuries that such marriages generally are unsuccessful and that they often lead to spiritual ruin, the Church has constantly and strongly opposed them. In an instruction which was written in 1858 the Vatican Secretary of State declared:

> These requirements are chiefly aimed at this, that Catholics may always remember both the Canons which abominate such mixed marriages and that unfailing zeal with which Holy Mother the Church never ceases, in every way possible, to deter her children from contracting these mixed marriages which would lead to the ruin of themselves and of their future offspring.[1]

Pope Leo XIII warned Catholics against marrying those not of their faith. In 1880 he wrote:

> Other reasons also proving that persons should turn with dread from such [mixed] marriages are chiefly these: that they give occasions to forbidden association and communion in religious matters; endanger the faith of the Catholic partner; are a hin-

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[1] *Collectanea Sanctae Congregationis de Propaganda Fide,* Vol. I, No. 1169, p. 638.

drance to the proper education of the children; and often lead to a mixing up of truth and falsehood, and to the belief that all religions are equally good.[1]

In 1922 the bishops of Germany in their pastoral letter to the whole country made the statement that there are more souls lost to the Church by mixed marriage than are gained by all the labors of foreign missionaries throughout the entire pagan world.[2]

DISPENSATIONS FOR MIXED MARRIAGES. The Church does at times permit a Catholic to marry a non-Catholic, but she does this only with great reluctance. The permission for a mixed marriage must, ordinarily speaking, be obtained from the Holy See, but the bishops of the United States enjoy a special privilege in this matter. Without recourse to Rome they themselves may grant a dispensation *when it has been found impossible to deter the Catholic party from the marriage.* Only as the lesser of two evils does the Church allow such marriages to be celebrated. She may occasionally permit them, but she always strongly disapproves of them. Moreover, no dispensation will be given unless good and weighty reasons are present (for example, there are very few Catholics of marriageable age in that section of the country) and unless the prenuptial promises are sincerely made by the non-Catholic party. The "prenuptial promises" are solemn declarations by the non-Catholic party to the effect that he will permit the Catholic spouse to enjoy full freedom in religious worship and that all the children will be reared in the Catholic Church.

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[1] Leo XIII. *Christian Marriage.* In *Great Encyclical Letters of Pope Leo XIII.* New York: Benziger Brothers, 1903. p. 81.

[2] Francis J. Connell, C.SS.R. "Mixed Marriages: A Recent Study." *American Ecclesiastical Review* 85:47-55, July 1931.

To give expression of her disapproval the Church as a rule forbids all sacred rites in the celebration of a mixed marriage. No Mass is said; no priestly vestments are worn by the officiating minister; no blessing is imparted to the newly married couple.

Catholic young men and women should often call to mind the many reasons which should serve as a warning to them against mixed marriage. With regard to a non-Catholic boy a Catholic girl should say to herself: "He is not for me. He may be handsome, wealthy, brilliant, and gentlemanly. He may be deeply in love with me, but marriage with him is forbidden by the Church and would prove very unsatisfactory and most unhappy." If young Catholics are very firmly determined never to consider entering into a mixed marriage, they will avoid the grave danger of condemning themselves to lives that are sad and fruitless. They may feel a sudden attraction for a Protestant, but if they do not encourage this initial affection, it will soon die and be forgotten. It will grow into genuine love only if fostered by long-continued association. Catholics must be warned, then, not to keep company with non-Catholics.

3. Legal Relationship. Between one who legally adopts another and the adopted person there arises what is called a legal relationship. In some countries (for example, Puerto Rico) this relationship between the adopter and the adopted child constitutes in the eyes of the law an obstacle to marriage. The reason for establishing this impediment is that it may act as a safeguard to the morals of those who live within the same family circle.

The law of the Church takes official cognizance of this legal relationship, and if the civil law of a certain locality considers it an obstacle to marriage, canon law makes it in that place an ecclesiastical impediment also. If the civil impediment is invalidating, legal relationship is constituted by the ecclesiastical law (Canon 1080) a diriment impediment. If the civil impediment merely prohibits a marriage between the adopter and the adopted, the ecclesiastical law (Canon 1059) makes of this relationship merely a prohibitive impediment. Of the forty-eight states in this country, in only three (namely, Connecticut, Massachusetts, and Rhode Island) is legal relationship an impediment, and in these three states this impediment is invalidating. In the rest of the United States there is, with regard to marriages, no obstacle which arises from legal adoption.

EXAMPLE 1. Anna Ripaldo is the adopted daughter of Giovanni Giorgione. Both Anna and Giovanni are Catholics and live in Naples. When she reached the age of twenty-one, Anna married Giovanni, but neither one of them had thought to mention their legal relationship to the priest who performed the ceremony.

COMMENT. This marriage is null and void, for in Italy the relationship which arises from legal adoption constitutes a diriment impediment.

EXAMPLE 2. Francois Berdot was adopted years ago by Marie Gilson, who had been his nurse. Francois' sight was destroyed during World War II. Upon his return home to Paris he and Marie were married at Notre Dame for there seemed to them to be no obstacle to the marriage.

COMMENT. This marriage, though valid, was unlawful, for in France legal relationship constitutes a prohibitive impediment.

Diriment Impediments

A diriment impediment, as was mentioned above, is some circumstance pertaining to a person which renders his marriage invalid. The diriment impediments contained in the law of the Church are (1) age, (2) abduction, (3) crime, (4) orders, (5) solemn profession, (6) previous bond, (7) consanguinity, (8) affinity, (9) public decency, (10) spiritual relationship, (11) disparity of cult, (12) impotence, and (13) in some places, legal relationship.

1. AGE. The law of the Church (Canon 1067, 1) requires for the validity of a marriage that the male partner be at least sixteen years old and that the female be at least fourteen. One purpose of this law is to protect the health of the married couple and that of their offspring. Although in many cases a boy and a girl who have not yet reached the ages of sixteen and fourteen, respectively, are physically capable of begetting children, nevertheless, even apart from the church impediment, they would be acting imprudently if they married before the time when the process of puberty was completed. The age at which puberty is perfected varies with race and climate. Moreover, the children of parents who are below the age of sixteen are likely to be born weak, underdeveloped, or in some way defective.

A second reason for the ecclesiastical impediment of age is to ensure a more mature judgment on the part of the couple with regard to this important contract. The marital union is one which continues until the death of either party and one which most intimately affects the life of both husband and wife. It is clear, therefore, that one should not be allowed to enter into such a lifetime partnership until he has reached an age when he is capable of weighing with care the meaning and the importance of this step. To those in this country the ages mentioned in the canonical impediment perhaps seem too young, but one should remember that in warmer climates puberty is reached three or four years earlier than it is in the United States. The Church legislates for her subjects in all countries of the world, and so she frames the law to suit the average case.

THE NATURAL LAW AND THE IMPEDIMENT OF AGE. Does the natural law require for the validity of the marriage the same ages as those specified in the ecclesiastical law? The natural law has no minimum age requirement. The primary requisite of the natural law is that the couple be able to give true matrimonial consent. If two infidels, then, have the use of reason and understand the nature of marriage, they can, as far as the natural law is concerned, marry validly at any age. Is it not necessary that they be capable of generating offspring? No, that the parties to the marriage have reached puberty is not required either by the natural or by the ecclesiastical law for the validity of the marriage. Hence if a sixteen-year-old Catholic boy who had not yet reached puberty married, his marriage as far as age is concerned would certainly be valid.

THE CIVIL LAW AND THE IMPEDIMENT OF AGE. The civil law has as a rule an impediment to marriage which is called "nonage." The age of this kind of minority differs with different states in this country. In some (for example, Kentucky) the minimum age for marriage is fourteen for the girl and sixteen for the boy. In others (for example, Illinois) it is sixteen for the girl and eighteen for the boy. In some states (for example, Idaho) the common law prevails in regard to the age limit. The common law requires that the male must be at least fourteen years of age, the female at least twelve. Even in the states where a legal age limit is prescribed, one who has not yet reached this age may lawfully marry if he has his parents' consent.

Example. Louis Fortner, who is twenty-one years of age, falls in love with Mabel Lucas, a thirteen-year-old girl who has the appearance of a young lady of eighteen. Since both parties are Catholic, the marriage takes place in the parish church of the girl. Mabel's widowed and needy mother, eager to be relieved of the task of supporting her daughter, assures the priest that the girl is sixteen years old.

Comment. This marriage is invalid because of the ecclesiastical impediment of age. The consent of the parent does not affect the invalidating force of insufficient age. In civil law, however, this marriage in some states would be recognized as valid.

2. Abduction. In the canonical sense abduction means the violent kidnaping or detention of a woman by a man for the purpose of marriage. This kidnaping or detention may either be effected by physical force or be induced by grave fear, threats, fraud, or deceit. To incur the impediment of abduction it is necessary (1) that the abductor place the woman in his power, (2) against her will, (3) in order to marry her. Hence if an abduction had occurred but the woman has already been returned to a place of safety, or if she had freely consented to the "kidnaping," or if she was not carried off by the man in order that he might marry her, there is no impediment of abduction. This impediment is intended merely as a protection to the woman against a forced marriage.

Example 1. John kidnaped Mary and is holding her a prisoner in his home. Mary falls in love with John's brother Henry, and wishes to marry him.

Comment. There is no impediment of abduction between Mary and Henry, for Henry is not the abductor.

Example 2. One afternoon Elizabeth goes to the home of her friend Margaret to pay her a friendly visit. Margaret's brother, Tom, is in love with Elizabeth. Tom, taking advantage of her call, forcibly detains her in his home against her will, and tries to persuade a priest to marry them that evening.

COMMENT. No priest would acquiesce to Tom's request, but even if the marriage were celebrated, it would be invalid because of the diriment impediment of abduction.

3. CRIME. The impediment of crime is the incompetence to marry each other which exists between two persons who under certain conditions have been guilty of adultery with each other, or who by mutual conspiracy have caused the death of the spouse of either of them. The phrase "under certain conditions have been guilty of adultery with each other" means that the adultery must be coupled with at least *one* of the following three circumstances: (1) The two promised to marry each other after the death of the spouse of either party. (2) The two attempted to get married. (3) One of the two adulterers murdered his own spouse or the spouse of the other.

The primary purpose of this impediment is to protect the innocent spouse of the adulterer by depriving the sinner of the hope of profiting by his crime by marrying his accomplice.

4. ORDERS. The impediment of orders means the canonical obstacle of those who are in major orders; that is, who have received the subdiaconate, the diaconate, or the priesthood. In the Western Church the reception of sacred orders brings with it the obligation to observe celibacy. Many of the Eastern rites permit those who have a wife before receiving holy orders to continue their married life after ordination. The impediment of orders is of ecclesiastical origin and was created for the following reasons: (1) Clerical celibacy chosen for a supernatural reason is more perfect than the

marriage state. (2) The unmarried priest is freed from domestic cares and worries, so that he can give himself more fully to the spiritual needs of his flock. (3) The celibate priest is held in greater respect and sets a good example of perfect chastity. (4) By not marrying, the priest imitates Christ more closely.

5. SOLEMN PROFESSION. One who has solemn vows cannot validly marry. A solemn vow is one which the Church recognizes as solemn. It is only members of religious orders who take solemn vows. The vows which are pronounced by the members of a congregation are called public, simple vows.

6. PREVIOUS BOND. The bond of an existing marriage is an impediment which prevents the contracting of a new marital union. The supposition is, of course, that the previous marriage was valid. If the first marriage was for any reason null and void, it does not affect the validity of the second marriage. Does this mean that if one contracts a marriage which is null and void, he may freely enter into another union just as though he had never gone through the first ceremony? No, that is not the meaning. It is not licit for such a person to marry again until the nullity of his first marriage is legitimately proved for certain (Canon 1069, 2). Hence one who was married before, though invalidly, must manifest this to the priest who is to celebrate the second marriage. The priest will investigate the first marriage, and if he finds it to have been null and void, he will take the necessary measures to have it officially declared such.

The reason for the impediment of the previous bond lies in the prohibition of the natural law against both polyandry and polygyny. (See "The Exclusive Right," pages 130-33.) The marriage contract gives each party perpetually exclusive rights to the other's body. A second marriage contract entered into by one who is already married would involve an agreement to confer a right which cannot be conferred, for the party who is already married would contract to give his second spouse the exclusive right to his body. This, however, he cannot do, for his first wife, by reason of a contract still in force, enjoys the perpetual and exclusive ownership of that same right. No other can participate in that right.

The Marriages of Divorcés. A marriage which has been validly contracted cannot be rendered null and void by a judicial pronouncement. If the civil court grants a complete divorce, the recipient of the divorce is in the eyes of God just as validly married after the judge's decree as he was before. Hence Catholics should regard divorcés as still married unless the Church has declared the marriage invalid.

EXAMPLE 1. Mary Polk and Tom Walker, both Catholics, eloped and were married by a justice of the peace. Shortly after the ceremony Mary left Tom and is now engaged to marry Andrew Pearce. "There is no need to tell my pastor about the justice-of-the-peace incident," Mary reasons, "for that was no marriage at all."

COMMENT. Mary is right in reasoning that the marriage before the justice of the peace was invalid, for she and Tom did not observe the form required by the Church for the valid marriage of Catholics. Miss Polk is wrong, however, in concluding that she need not mention that marriage to the pastor. She is obliged to explain this incident to him, so that he can establish her freedom to marry Andrew.

EXAMPLE 2. Laura Daly is keeping company with a non-Catholic, John Simmons. Although she knows that John was married before to another Protestant, Miss Daly is not much concerned, for Simmons had obtained a complete civil divorce. "And so don't you see," Laura argues, "it is just the same as if he had never been married at all."

Comment. Laura is in error, for John must be considered to be validly married unless the first marriage can be proved essentially defective. Hence Simmons is not free to marry Miss Daly.

Remarriage after the Death of One Spouse. The marriage bond is dissolved by the death of one of the parties, but before the surviving spouse may licitly marry again, he must obtain official permission for the second marriage (Canon 1069, 2). This permission will be granted by the pastor if he is convinced, by conclusive evidence, of the death of the spouse in question. The proof of death must be such as to rule out any serious doubt. Ordinarily speaking, the proof will be a testimonial certificate of the death given by the city or the county, by the pastor of the church where the funeral took place, by the authorities at the hospital where the person died, or by the office at the cemetery where he was buried. The mere fact that one marriage partner has been absent for a very long period of time without in any way communicating with his spouse does not provide certain proof of death. In common law, it is true, death is presumed to have occurred if the party is absent and unheard of for seven years, but such a legal presumption would not suffice for the ecclesiastical court. During World War II not a few American soldiers were reported "killed in action," but afterward were found to be still alive.[1]

7. Consanguinity. Consanguinity is the natural relationship existing between persons one of whom is descended from the other or both of whom have the same common ancestor. Consanguinity is called blood relationship because it has as its source descent by generation. Even though those in whom this descent has its origin were not joined together

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[1] *Newsweek* 26:34-35, September 17, 1945.

by legitimate marriage, the natural or blood relationship nevertheless still exists. Moreover, in order that the relationship be present it is not necessary that two persons have two ancestors in common. One forebear would be sufficient for establishing consanguinity.

The law of the Church (Canon 1076) declares invalid the marriage of a Catholic with anyone who is related to him by blood in the direct line in any degree and in the collateral line within the third degree. Related "in the direct line" means that the descendance is that of one person through the other, the first begetting the second, the second begetting the third, and so forth. A man is related in the direct line, for example, to his son, grandson, father, grandfather, and so forth. All the persons in Chart 1 are related in the direct line, and marriage between any of them is prohibited.

HENRY
|
JOHN *(son)*
|
MARY *(granddaughter)*
|
PAUL *(great-grandson)*
|
THERESA *(great-great-granddaughter)*

CHART 1. RELATIONSHIP IN THE DIRECT LINE

Each person in Chart 1 is either begotten by the other or is begotten by one whose existence ultimately depends upon the existence of the other. Thus Mary is the daughter of John, as well as the granddaughter of Henry, and she is also the mother of Paul and the grandmother of Theresa. There is little difficulty in ascertaining the degree of relationship between those in the direct line, for one need merely count the number of generations from one person to the other. For example, the degree of relationship between Henry and Paul is the third; between Henry and Theresa, the fourth. John and Paul are directly related in the second degree. Note that in computing the degree of relationship the first person in the line is not counted—that is, beginning with Henry, John is the first generation or degree, Mary the second, Paul the third, and Theresa the fourth.

Related "in the collateral line" means that the descendance comes from the same progenitor through a side-by-side relationship. In this case one relative is not begotten by the other, but both have the same father or mother, the same grandfather or grandmother, and so forth. Let us take the case of a progenitor (James) who had a son John and a daughter Jane, and let us trace the relationship between the families of John and his sister Jane.

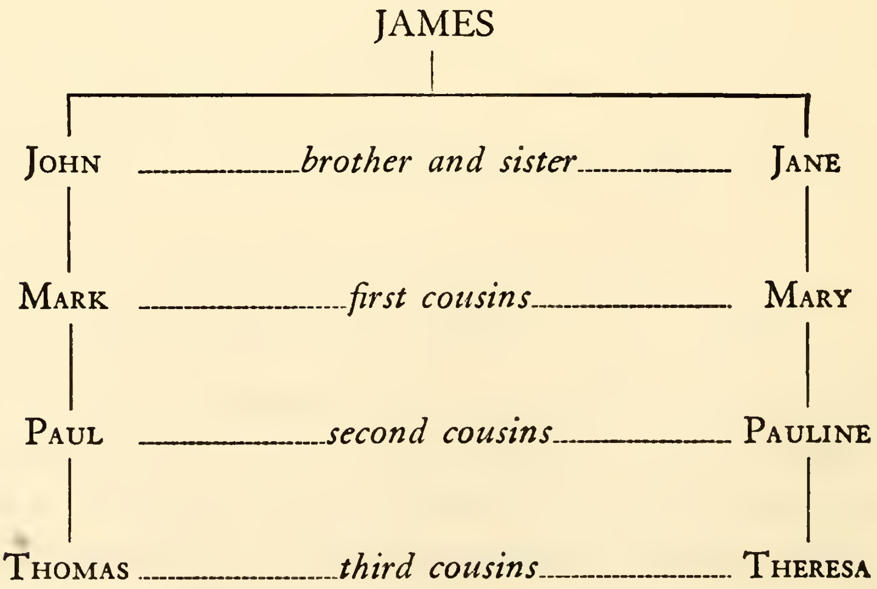
JAMES
John
brother and sister
Jane
Mark
first cousins
Mary
Paul
second cousins
Pauline
Thomas
third cousins
Theresa

Chart 2. Relationship in the Collateral Line

As indicated by this chart, James, John, Mark, Paul, and Thomas are related in the direct line, as are James, Jane, Mary, Pauline, and Theresa. What of the relationship between the descendants of John and Jane, who are themselves brother and sister? The rules for discovering the degree of relationship in the collateral line are as follows:

a. Ascertain the common ancestor of the two individuals in question.

b. Trace, step by step, the lineage of each of these two persons back to the common ancestor.

c. Count the number of descendants from the common ancestor to the person in question (do not count the common ancestor). If the number of descendants in the two lines is not the same, use the number of persons occurring on the longer side.

d. This number indicates the degree of collateral relationship existing between the two individuals.

Thus, to find out the degree of relationship which exists between Thomas and Theresa, we count the number of persons found in the lineage from James, the common ancestor, to Thomas—or to Theresa, since both lines are equal. The number is four (John, Mark, Paul, Thomas), indicating that the relationship between Thomas and Theresa is of the fourth degree. Note that, although Theresa and Thomas are *third* cousins, they are related collaterally in the *fourth* degree. To find out the degree of relationship that exists between Paul and Mary, we count the number of persons (excluding of course James) from James to Paul and from James to Mary. In the case of Paul this number is three and in the case of Mary it is two. Are Paul and Mary, then, related in the third degree or in the second degree? The rule states that in the case of an unequal number of descendants the number of persons found on the longer side is to be used. Paul and Mary, therefore, are related collaterally in the third degree. To be more specific, they are related in the third degree, touching the second. The phrase "touching the . . ." is used to indicate the closer degree when the number of descendants in the two lines is not equal. In Chart 2 Paul and Theresa are related in the fourth degree, touching the third. Theresa and Mark are related in the fourth degree, touching the second. The term "touching the . . ." is also expressed by the phrase "mixed with the . . ."

Since the Church declares invalid the marriage of a Catholic with one who is related to him within the third degree, John may not marry Jane, Mary, or Pauline; Mark may not marry Jane, Mary, or Pauline; Paul may not marry Jane, Mary, or Pauline. Thomas could marry Jane, Mary, Pauline, or Theresa. Theresa could marry John, Mark, Paul, or Thomas.

If two relatives have more than one ancestor in common, their relationship to each other is multiplied. In the following chart the brothers James and Bart marry two sisters, Joan and Barbara.

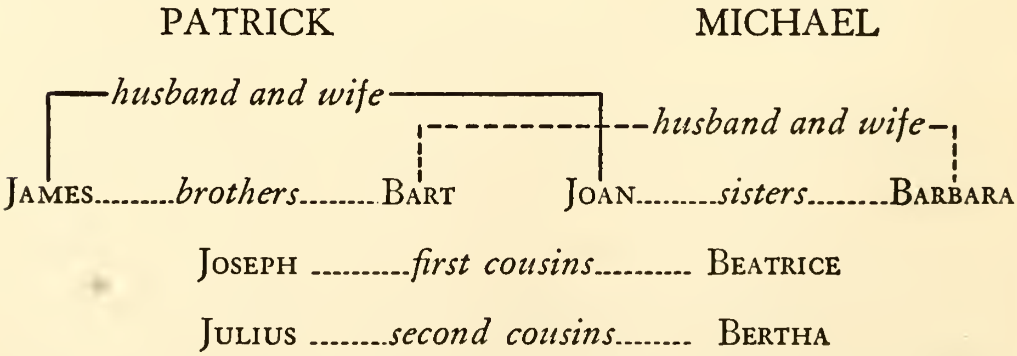
PATRICK
MICHAEL
husband and wife
husband and wife
JAMES
brothers
BART
JOAN
sisters
BARBARA
JOSEPH
first cousins
BEATRICE
JULIUS
second cousins
BERTHA

CHART 3. MULTIPLE RELATIONSHIP

Joseph, the son of James and Joan, is the grandson of both Patrick and Michael. Beatrice, Joseph's cousin and daughter of Bart and Barbara, is also the granddaughter of Patrick and of Michael. How are Julius, the son of Joseph, and Bertha, the daughter of Beatrice, related? The relationship between them is of the third degree, but it is a multiple relationship because they have two common ancestors, Patrick and Michael. Julius descends from *Patrick* through his father, Joseph, and his grandfather, James, and also from *Michael* through his father, Joseph, and his paternal grandmother, Joan. Bertha descends from *Patrick* through her mother, Beatrice, and her maternal grandfather, Bart, and from *Michael* through her mother, Beatrice, and her maternal grandmother, Barbara.

Half Brothers. The term "half brothers" means boys who have one parent in common. They have either the same father but different mothers, or the same mother but different fathers. They are thus called half (blood) brothers to distinguish them from fullblood brothers (that is, those who have the same mother and father). Half brothers and half sisters are considered, as far as matrimonial questions are concerned, to be in the same category as fullblood brothers and sisters. Hence if one is related in the first degree (in the full blood) to a certain boy, he is related in the same degree to that boy's half sisters and half brothers.

EXAMPLE. John Murphy's father died. John's mother then married again. From this second marriage a child, Ruth, is born. Ruth is John's half sister. Ruth and John are related in the first degree, collateral line.

COMMENT. John and Ruth are forbidden to marry each other, just as they would be if they were full-blooded brother and sister.

Stepchildren. The term "stepchildren" means children who are related to one another merely by virtue of the remarriage of one of their parents. No blood relationship at all exists between them, for none of them is the product of the new marriage. There is no matrimonial impediment which forbids stepchildren to intermarry.

EXAMPLE. Tom's mother and Theresa's father died. Tom's father now marries Theresa's mother. Tom and Theresa thus become the stepchildren of their new parent. Tom's new mother is called his stepmother, and Theresa's new father is her stepfather.

COMMENT. No prohibition either of the natural or of the ecclesiastical law forbids Tom to marry Theresa.

8. AFFINITY. Affinity is the relationship arising between a husband and the blood relatives of his wife and between the wife and the blood relatives of her husband. This relationship has its origin in marriage, and it forms a canonical impediment. Affinity invalidates the marriage of those related in the direct line in any degree, or in the collateral line within the second degree. Hence if a man's wife dies, church law forbids him to marry (1) either his wife's mother or her grandmother; either her daughter by a previous marriage or her granddaughter, or (2) his wife's sister, or her first cousin, or her aunt, or her niece.

The Church's reason for creating the impediment of affinity is that a married man will, ordinarily speaking, be brought into close and frequent association with the other members of his wife's family. The danger that he will permit love for one of the female relatives of his wife to grow strong in his heart is greatly lessened if he realizes that marriage with such a person, even after his wife's death, is forbidden by the law of the Church.

Unbaptized persons are not affected by this impediment. In mixed marriages where one party is baptized and the other is an infidel, no impediment of affinity arises. Hence if the unbaptized spouse died, the baptized partner would be free to marry a near relative of his deceased spouse.

EXAMPLE 1. Florence Ronan, a Catholic, married George Feeney, who is also a Catholic. Florence died, leaving behind two young children. George now wishes to marry Florence's younger sister in order to provide his offspring with a good mother.

COMMENT. The impediment of affinity is an obstacle to this second marriage of George's.

EXAMPLE 2. After procuring the necessary dispensation from the impediment of disparity of cult, Lucille Borgman, a Catholic, married Lester Parkley, a Quaker, before a priest. A few years afterward Lester died, and Lucille fell in love with his younger brother, Edgar, and now wishes to marry him.

COMMENT. There is no impediment of affinity existing between Lucille and Lester's brother, Edgar, for Lester was an unbaptized non-Catholic.

There is no affinity between the relatives themselves of either the husband or the wife. The husband's sister, for example, is not related to his wife's brother or sister. If a widower with a son married a widow with a daughter, there would be no impediment of affinity (nor of consanguinity) between the son and daughter.

EXAMPLE. Harold Shannon married Margaret Flynn. Harold's brother, Sam, now expresses the desire to marry Susan, the younger sister of Margaret.

COMMENT. There is no impediment of affinity between Sam Shannon and Susan Flynn.

9. PUBLIC DECENCY. Public decency is an impediment arising from an invalid marriage, or public concubinage, which

renders null and void a marriage of the man with certain blood relatives of the woman, and a marriage of the woman with certain blood relatives of the man. The "certain blood relatives" referred to are those who are related in the first or second degree of the direct line. Since this relationship resembles in some measure that of affinity, the impediment is sometimes called "quasi-affinity." The reason for this impediment is common propriety. It is unbecoming that a man should marry the mother or the daughter, the grandmother or the granddaughter, of a woman with whom he has lived in public concubinage, or to whom he was invalidly married.

The impediment does not prevent the marriage of the parties themselves who are involved in the invalid marriage or public concubinage. It is an obstacle only to the marriage of either sinner with a near relative of the other. So far as the sinners themselves are concerned, the Church would rather encourage them to enter into a valid marriage unless this is impossible, in which case they would be obliged to separate.

EXAMPLE. For five years Oscar Brown has openly lived with Martha Smith, and everyone knows that he has always scoffed at the suggestion of a wedding ceremony. Now Oscar, repentant at last, makes a good confession, and wishes to marry Martha.

COMMENT. There is no impediment of public decency to prevent this marriage.

10. SPIRITUAL RELATIONSHIP. Spiritual relationship is an impediment arising from baptism which invalidates a marriage contracted between the baptized person and his godparent, and between the baptized person and the one who baptized him. The relationship, then, exists between the godfather and godmother and the person for whom they were sponsors. This is the reason why the Church limits the

number of baptismal sponsors to two (one male and one female) and forbids the use of two male sponsors for a female child and two female sponsors for a male child. There arises no spiritual relationship between the sponsors themselves, nor between the sponsors and the baptizing minister, nor between the parents of the baptized and the sponsors or the baptizing minister. The sponsors in the sacrament of confirmation contract no spiritual relationship which is an impediment to marriage.

11. **Disparity of Cult.** Disparity of cult is an impediment which invalidates a marriage between an unbaptized person and one baptized in or converted to the Catholic Church. Non-Catholics who marry among themselves are not subject to this impediment (Canon 1070), but it does affect apostates from the faith. The reason for this impediment is much the same as that of mixed religion; namely, to prevent the danger to the faith of the Catholic which will very likely arise if he long associates with an unbeliever in the close intimacy of wedded life. (See "Mixed Religion," pages 175-82.)

12. **Impotence.** Impotence means the inability to perform the marital act. The marital act is that physical union of man and woman which is of its nature directed to the generation of offspring. The essence of matrimony consists in this, that each partner confers upon and receives from the other the perpetual and exclusive use of the body in relation to the marital act. One who is impotent, therefore, could not satisfy the conditions of this contract, and so the natural law makes marriage for him impossible. The incapability of performing the marital act may be merely temporary, or it may be perpetual. If the impotence is perpetual, and if it precedes the wedding ceremony, the marriage is null and void. If, how-

ever, the impotence is curable without an operation which is really dangerous to life, it in no way affects the validity of the marital contract. Impotence (even though it be perpetual) which occurs after marriage has been contracted does not alter the validity of the marriage. If one is impotent, a medical examination will disclose this defect.

13. LEGAL RELATIONSHIP. Legal adoption creates between the adopter and the adopted a relationship which is termed legal relationship. In certain countries legal relationship is a diriment impediment both for Catholics and for non-Catholics. (See "Legal Relationship," pages 184-85.)

Dispensations from Impediments

The Holy See has the power to dispense from any matrimonial impediment which is not derived from the natural law. The reason is that such impediments, being of human origin, depend for their existence on the lawmaker. The pope, as the supreme legislator of the universal Church, can relax an ecclesiastical prohibition in favor of a particular person. There are some church impediments, however, from which the pope, though able to do so, does not dispense.

We shall list the impediments (1) from which the pope cannot dispense, (2) from which the pope never dispenses, (3) from which the pope most rarely dispenses, and (4) from which the pope more readily dispenses.

1. *No dispensation can be given from the impediments of:*

a. Consanguinity in the first degree of the direct line.

b. Impotence that is antecedent and perpetual.

c. Previous bond arising from a consummated marriage between two baptized persons.

d. Age, if below the use of reason.

2. *No dispensation is given from the impediments of:*

a. Consanguinity in the first degree of the collateral line.

b. Public crime involving murder, if the dispensation is sought when one of the parties is not in danger of death.

3. *Dispensations are most rarely given from the impediments of:*

a. Affinity in the first degree of the direct line, if the affinity arises from a consummated marriage.

b. Abduction.

c. Sacred order of priesthood.

4. *Dispensations are more easily given from the impediments of:*

a. Consanguinity in the third degree of the collateral line (that is, blood relationship between second cousins).

b. Affinity in all degrees except that of the first degree in the direct line.

c. Public decency.

d. Spiritual relationship.

If a person who is contemplating marriage finds that in his case there exists some impediment, he should consult his pastor and abide by the latter's decision as to the advisability of seeking a dispensation. If two persons who are burdened with an ecclesiastical impediment are living as man and wife, the pastor should be notified, for it may be that their marriage can be rectified without too great difficulty.

CASES TO BE ANALYZED

1. Isabel Bankman, a Catholic, has taken a liking to Lincoln Herrick, a Baptist. "Don't you think that Lincoln is cultured?" she asks her bosom friend, Martha Nash. "And he is so handsome!" "Yes," Martha admits, "he is very re-

fined and good-looking, but don't forget he's a non-Catholic and you shouldn't marry him." "I don't see why not," Isabel says. "He treats me with more respect than any of the Catholic boys I know. He's much more gentlemanly."

2. In January 1944 Alice Henley married Joseph Garvey, an aviator in the United States Air Force. Two months later Joseph was reported by the United States government as killed in action in Burma. Alice then married Sam Leland. Six weeks after the end of the war Joseph, who had been held in a Japanese prison camp, was on his way home. Alice wonders whether her marriage to Sam Leland is valid.

3. "I discovered recently that my husband, James, is my second cousin," Mrs. Schwartz remarked to her friend Mrs. Schumacher. "Isn't that an impediment to marriage?" Mrs. Schumacher asked. "Yes," Mrs. Schwartz replied, "it is in ordinary cases, but you see I didn't know anything about it at the time of my wedding. You have to know about an impediment, so our marriage is all right."

4. Since Mrs. Hendricks was a Catholic, her son John was baptized in the Catholic Church shortly after his birth. However, his mother died when he was two years old and John was reared by his Protestant father as an Anglican. Eventually young Hendricks married a Lutheran girl in a Lutheran church. John's Catholic friend Tom O'Sullivan is doubtful about the validity of this marriage.

5. Caroline Wilsner, a Catholic, falls in love with Jordan Dixon, a non-Catholic. When her pastor warns her against marrying one who is not of her faith, Caroline replies, "I'll marry him to convert him. He seems to be very broad-minded about my religion, so I don't expect to have any trouble making a Catholic of him."

6. In October 1945 Bernard Gerden, a Catholic, married Clare Grollig, a Catholic, in the presence of her parish priest and two witnesses. In 1940 Gerden had been married by a priest of his native city in Canada and his first wife was still alive at the time of his marriage with Clare. Bernard is now happy, for he has just received word of his first wife's death. "Now that impediment is removed," he says to himself, "and so my second marriage is perfectly valid."

TOPICS FOR DISCUSSION

1. The state may validly forbid marriages to certain classes of persons on the ground that they would, in marrying, bring injury to the state.
2. Some mixed marriages seem to turn out well.
3. The state has no control over a marriage between a baptized and an unbaptized person.

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CHAPTER XVI

The Marriage Instruction

THE LAW OF THE CHURCH (CANON 1033) EXPLICITLY REquires that those who are about to be married be properly instructed (1) on the sanctity of the sacrament of matrimony, (2) on their mutual obligations toward each other, and (3) on the obligations of parents toward their offspring. We shall, therefore, treat in detail each of the points prescribed for the marriage instruction. The first two points will be discussed in the present chapter; the third will form the final section of this book.

The Sanctity of Marriage

Marriage is a lifelong union whose primary purpose is the procreation and education of offspring. The Author of nature Himself established this state for the propagation of the human race. God might have brought us all into existence as He did the angels; that is, by direct creation. He might have fashioned each of us from the dust of the earth and breathed into that lifeless form a glorious soul, as He did with our first parent, Adam. Instead of employing such means as these for peopling the earth, God chose to make His creatures cocreators with Him in the exalted task of bringing new individuals into being. Hence He Himself fashioned the flesh, the body of the first man and of the first woman. The bodies of Adam and Eve were so fashioned by their divine Creator that in their very structure each complemented the other; that is, so that the two could be united and become the source of a new being like themselves. "And God created man to his own image . . . male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth" (Genesis 1:27-28). The divine invitation to "increase and multiply" can be fulfilled only by the sexual union of man and woman. Hence God, who wishes that the earth be peopled through the centuries, desires that men and women unite to accomplish this purpose. Merely temporary unions between men and women would not fulfill God's plan, for though such unions might have as their fruit children, they could not provide what is necessary for the physical, moral, and spiritual rearing of those children. Such a deficient manner of propagating the human race would not be in conformity with the dignity of man. Hence the union of man and woman must be stable and enduring. The two must be held together by a lasting bond; that is, by what is called the matrimonial contract.

For these reasons matrimony must logically be regarded as a sacred union, for it is the means chosen by God Himself to ensure the survival of the human race. The noble and important purpose of marriage indicates the nobility and the value of the state of wedlock. Married persons, then, should have a deep and abiding reverence for the exalted state of life which they have chosen.

For Christians the sacredness of the matrimonial union is even greater than it is for infidels because Christian marriage is one of the seven sacraments. By making it an outward sign to signify and to convey grace, Christ dignified Christian marriage. As a sacrament of the living, it pours sanctifying grace into the soul of the recipient at the moment when the marriage promises are pronounced. Moreover, it gives the couple a right to numberless actual graces in the future. The married state brings with it grave responsibilities, countless trials, and times of suffering. To fortify the Christian couple to live up to their responsibilities, to bear sorrows and inconveniences in the spirit of Christ, the sacrament of matrimony provides supernatural aid. The special graces conferred by this sacrament are not exhausted at the moment of its reception. The title to them is received at that time, but they are actually conferred on the young people throughout their married life as the need of them arises.

The beauty of Christian marriage is more fully understood when one realizes that the marriage of two baptized persons is a type of the union which exists between Christ and His Church. Christ and the Church are one. He is the head; the faithful are the members of this mystical body. Christ is the bridegroom, the Church is the bride; and these two are but one—one body, one spirit, one Christ. The marriage bond is a symbol of that same intimate union. Just as Christ and His Church form one mystical body, so husband and wife are now united in one flesh (Matthew 19:6).

The union in which the two become one flesh should be characterized by an inseparable intertwining of hearts. Husband and wife should be inspired with a sacred and unselfish affection that moves each of them to love the other so deeply, so completely, that one tries to make the other part of himself. To regard this physical union as debasing, vulgar, or loathsome is to lose sight of its beauty and its purpose. Some heretics went so far as to assert that the marital act could not be performed by married persons without sin. The Church condemned this teaching as false. The marriage act performed by those united in lawful wedlock must be deemed pure and honorable, for it was the all-pure, the all-holy, God Himself who fashioned the generative organs of the male and the female, and who approved the use of these organs by Adam and Eve and their descendants for the procreation of offspring. "Increase and multiply" (Genesis 1:28), God bade our first parents. These words contain an implicit approbation of marital relations, for it is only by means of marital relations that one can "increase and multiply" the human race. Sexual intercourse, then, properly performed between man and wife, is of itself not only sinless; it is a noble action which can have a sanctifying effect.

Those about to be married should meditate upon the instruction which will be read to them at the beginning of the marriage ceremony. This instruction is as follows:

> My dear friends: You are about to enter into a union which is most sacred and most serious. It is most sacred, because established by God Himself; most serious, because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future. That future, with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.
>
> Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other, that recognizing

their full import, you are nevertheless, so willing and ready to pronounce them. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth you will belong entirely to each other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect the sacrifice is complete. God so loved the world that He gave His Only begotten Son; and the Son so loved us that He gave Himself for our salvation. "Greater love than this no man hath, that a man lay down his life for his friends."

No greater blessing can come to your married life than pure conjugal love, loyal and true to the end. May, then, this love with which you join your hands and hearts today, never fail, but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God. Nor will God be wanting to your needs; He will pledge you the life-long support of His graces in the Holy Sacrament which you are now going to receive.[1]

The Obligations of Husband and Wife toward Each Other

Because they are bound together so closely by the ties of matrimony, husband and wife are obliged to love each other with a sincere, interior affection, and to give external expression to this love. Since they are now, as it were, one flesh, they should also be one in heart. They will manifest this mutual love most convincingly by endeavoring to aid each other in working out their eternal salvation, in fostering virtue, in praying for each other, in giving each other a good example, and in exercising patience with regard to their mutual defects. They must share equally the burdens and the difficulties of their life together. They must avoid selfishly seeking their own convenience and comfort to the detriment of the other's best interests. They must refrain from the use of harsh, bitter, or abusive language. It is well for them to remember that jealousy and unreasonable suspicions often prove to be the ruin of marital love and happiness. It is essential for each to have an unshakable conviction that the other trusts him completely.

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[1] *The Priest's New Ritual,* compiled by Rev. Paul Griffith. Baltimore: John Murphy Company, 1930. pp. 206-09.

Example 1. Elizabeth Jamison overhears her husband John's telephone conversation with his business partner. To her disappointment she notices that he often emphasizes a point by the irreverent use of God's name. Elizabeth afterward quietly and discreetly suggests to John that he overcome this sinful habit. "Perhaps you could penalize yourself whenever either of us catches you cursing. Since you smoke a good deal, don't you think it would be well to let the penalty be to deprive yourself of the smoking of one cigarette for each fault?"

Example 2. For some months Miriam Hoffman has permitted herself to worry frequently about the relations between her husband, Andrew, and Miss Lee, his beautiful secretary. Andrew, she knows, goes to Holy Communion every Sunday, and Miss Lee's reputation is without blemish. Nevertheless, one night when Andrew returns home after working in the office all evening, Miriam flies into a rage of jealousy.

Comment. Mrs. Hoffman's suspicions are obviously unfounded and her conduct toward John is reprehensible.

COHABITATION. The law of the Church briefly mentions the duty which a husband and wife have of residing in the same dwelling: "Married persons must live together unless a just reason excuses them from this obligation" (Canon 1128). Living together is required of them in order that each may satisfy his and her marital duties toward the other partner. Without common life the primary purpose of matrimony—that is, the procreation and the education of offspring—cannot as a rule be properly achieved. Hence it follows that a husband or a wife may not go away for a long time unless the other gives full consent, or unless the absence is necessary. If both parties freely agree about the matter, separation, even for a very long period, is permissible.

EXAMPLE. Raymond Drury feels somewhat fatigued during the winter months, so he arranges to spend six weeks at Palm Beach. Since his wife has the care of their two small children, she must remain in Chicago.

COMMENT. Unless Drury's wife gives him permission to absent himself for that period of time, Raymond would be guilty of a serious fault in acting as he does. Here there is no real necessity of his going away for a rest. Moreover, even if his wife consents to this trip, Raymond might ponder over the effect which his vacationing without her may have on their affection for each other.

MUTUAL SUPPORT. A married couple are obliged to lend each other help in providing what is necessary for a fitting livelihood. The husband, by his labors outside the home, will as a rule earn the money required to defray the living expenses of both parties, and the wife will devote herself to the care of the domicile. She must prepare appetizing meals, practice economy in her buying, keep the house clean and orderly, and make the home sufficiently comfortable. There is no obligation that she herself discharge all the duties of the household. If the couple can afford to hire servants, the wife need only direct them in the performance of their work. (See "Woman, the Homemaker," pages 90-91.)

Marriage Rights. St. Paul says: "The wife has not authority over her body, but the husband; the husband likewise has not authority over his body, but the wife" (1 Corinthians 7:4). Each partner is obliged in conscience to respect the rights which the other has in regard to the marital act. By virtue of the matrimonial contract both spouses have equal rights in this matter. This is explicitly stated in ecclesiastical law (Canon 1111). Is there a grave obligation to participate in the conjugal act when one is asked by the other to do so? The obligation of one to cooperate is as a rule a grave one, provided the other requests his marital rights seriously and lawfully. To "request seriously" means that one is in earnest and is not trifling. When the request does not imply a demand, but is made only by way of suggestion, it is not said to be a "serious" request. It merely expresses a preference and does not aim at exacting the payment of what is strictly due. To request "lawfully" means that one is within his rights when he requires his partner to participate in the marriage act. There are times when one partner is freed from the obligation of acceding to the other's request for the marital act, even though the demand be made seriously. The following circumstances excuse one from the duty of participating in the marital act:

1. If the other is insane or completely intoxicated. Only a request which is a human act can induce the obligation of complying with it. A "human act" is one which is deliberately performed by a person possessed of the use of reason. A man

or a woman who is insane or completely intoxicated is incapable of a human act. The spouse may accede to the request of the marriage partner who is in such a condition as this if he chooses to do so, but is equally free to refuse to participate in the act.

2. If the other intends to perform the act in a sinful way. Here there is never an obligation to cooperate with the other in his sin, and in certain cases there would be a grave duty to refuse to participate in any way in the act.

3. If the act would cause one grave harm. This condition might be verified if, for example, the other has at the time a highly contagious disease.

4. If one spouse has certainly been guilty of adultery. In this case the innocent marriage partner need never again perform the marital act.

In order to safeguard the health of a pregnant wife and that of the child, in ordinary cases it is preferable that marital relations be discontinued about two months before the expected birth of the baby and that they be not resumed until at least six weeks after childbirth. In some instances—namely, where there would be no danger to either wife or child—greater liberty is permitted in this matter, and the parties may follow the counsel of their physician.

CASES TO BE ANALYZED

1. "You say that you are bringing your wife with you on your summer vacation," Henry Thomson said to his friend Arthur Watson. "Why, I would never do that if I were you. Husband and wife should always go to different places for their vacation. It will do them both good to get away from each other for a while."

2. Mrs. Logue has been told by her physician that any children which she might bear would be defective. "Your blood is what we call Rh-negative," the doctor informs her, "and your husband's is Rh-positive." Mrs. Logue greatly desires to have children, but she thinks it would be a sin to bring into the world children with such a handicap.

3. "We want children so badly," Mrs. Wilton observed, "but we've been married ten years now and haven't a single one." "Why don't you try artificial insemination?" Dr. Thorp, her family physician, inquired. "If you are fertile, there will be no doubt about the results."

4. Without a sufficient reason Margaret Jones has refused the marital rights to her husband for a long time. Later, learning that Mr. Jones has just committed adultery, she seeks an ecclesiastical separation.

5. "I think that it is inhuman not to relieve a woman's pains when she is in the throes of childbirth," says George Wahl, a non-Catholic. "Why is it that you Catholics do not favor the new types of anesthesia?" "Well," James Manion replies, "I don't know exactly. Doesn't the Old Testament say, though, that women have to bring forth their children in pain? It seems to me there's something about that in the Book of Genesis."

6. John Harkins, a non-Catholic, meets his old friend Sam Stevens. "I hear your wife, Kate, just had a baby. Congratulations! I suppose she'll have to go to church soon to get cleaned up. I can't understand why your Church regards childbearing as something that leaves a moral stain on the mother." Sam realizes that John is referring to the ceremony of the churching of women after childbirth, but he is at a loss for an answer.

TOPICS FOR DISCUSSION[1]

1. Every husband and every wife is obliged to belong to some organization of their parish church.
2. The family system will no longer exist one hundred years from now.
3. To insure marital happiness the husband must be gentle in all his relations with his wife.
4. When a husband has been absent from home on a trip his wife has the right to request a detailed account of all his actions during his absence.
5. During the first years of their marriage sons and daughters should, if there is need, be given financial assistance by their parents.
6. If his near relatives are in grave need, a young married man must, if possible, support them.
7. Young married couples who are prudent take out hospital insurance.
8. The question of meals can make or break a marriage.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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SECTION III

The Duties of Parents in Regard to Their Offspring

CHAPTER XVII

Parents' Duties in General

GOD IS THE CREATOR OF ALL HUMAN BEINGS. "ALL THINGS were made through him, and without him was made nothing that has been made" (John 1:3). It is He, therefore, who creates the child. In bringing a baby into being God obviously desires that the child continue to live, for He has placed in every human breast the instinct of self-preservation. It is for the fulfillment of this desire that God entrusts the tiny human treasure to the care of a father and a mother. He expects parents not only to shield their offspring from such influences as may cause moral or physical injury, but to nurture in him the positive qualities which help one to lead a full and fruitful life.

The Obligation to Love

A basic requirement for a child's normal development is enjoyment of a sense of security. He must be made to feel that he belongs in the home and that his parents love him deeply and are sincerely interested in promoting his welfare. For the proper growth of his personality he must be shown genuine sympathy by those who care for him. His parents should pay attention to what he is doing and let him see that they appreciate his efforts. If he lacks someone to whom he can turn in any emergency and on whose understanding and love he can always depend, his character cannot but suffer. Psychologists assert that the young child especially should frequently receive marks of affection. He must feel that he is wanted, that he is thought to have value. Hence he needs to be cherished and embraced, and to have others talk to him and play with him.

Just as children are obliged to love their parents, so parents have the duty of loving their offspring with an affection that manifests itself exteriorly and that is interior and well regulated. Their love must consist not merely in exterior marks of affection, such as kisses, embraces, and warm greetings, but must spring from the heart. It must be "well regulated," and hence parents can sin against the virtue of piety either by a cold attitude toward their children or by an overfondness that is injurious to the child's character development. Parents offend also by hating their offspring, by cursing them, by treating them harshly without a justifying reason, by selfishly refusing to help them when they obviously stand in need of their aid, by giving in to their every whim, and so forth. The gravity of the fault will depend upon the circumstances.

EXAMPLE 1. Mrs. Jones did not wish to have any children. Because she regards her son as "unwanted," she maintains a hostile attitude toward him and at times lets him know that the time and care which she has been compelled to devote to him have deprived her of many pleasures.

COMMENT. By acting as she does Mrs. Jones sins both against charity and against piety.

EXAMPLE 2. Mrs. Harris has only one daughter, ten-year-old Anna, and this child is the center of her life. Mrs. Harris waits upon her slavishly, yields to her every desire, never corrects her for misbehavior, lavishes praise on her.

COMMENT. Mrs. Harris offends against the virtue of piety.

Parents are coauthors with God of their offspring. Since they are the human cause of the child's entrance into this world, they must logically be held answerable for his care and maintenance. He is helpless to procure for himself food, clothing, lodging. His parents are obliged to come to his rescue, for by bringing this child into being they become responsible for assisting him in his helplessness. They and they alone, therefore, have the duty, arising from the natural law, of exercising diligent, effective care over this child. Parents must help their offspring to accomplish his end in life, and this means that they must provide for his physical, intellectual, moral, and spiritual development. The Church calls attention to this duty in Canon 1113: "Parents are held by a most serious obligation to take care, to the best of their ability, of their children's religious, moral, physical, and civil education and also to provide for their temporal welfare."

Physical Care

The duty to see to the child's physical development requires that parents foster his healthy growth by providing wholesome food, sanitary living conditions, and due safeguards against injury. This duty begins from the earliest days of the child's existence and continues until he is able to provide adequately for himself. Pregnant women act unjustly toward the fetus if they needlessly endanger its life. Those who mistreat a pregnant woman in a way that may injure her child are guilty of the sin of injustice. With regard to the duty of ensuring the physical welfare of their offspring, parents may offend, for example, if they allow their little child to play unattended near a blazing fire, a deep pool of water, an open pit, or an upper-story window with a low sill; to amuse himself with sharp objects such as knives, scissors, or darning needles; or to play in a place where there is danger from automobiles or streetcars. One must be ever watchful over small children, for it is difficult to predict what they will do at any moment if they are left free to follow their impulses. Parents should be warned that there is some danger of a baby's suffocating if he is permitted to sleep in the same bed with them.

EXAMPLE 1. Mrs. Stanton sees her baby playing with an electric-light cord that has an open socket, but she does nothing about it. Shortly afterward the baby puts the exposed part into his mouth and suffers a severe shock.

COMMENT. Mrs. Stanton has been guilty of grave negligence. She should know that it is natural for babies to put objects into their mouths and that an electric charge can do grave injury to young children.

EXAMPLE 2. Mrs. Barker leaves her two girls, Dorothy, aged three, and Ruth, aged five, alone in the house while she goes to the grocery store. During her absence the girls light some matches and their dresses catch fire.

COMMENT. Her own common sense and the knowledge that such cases as this actually occur frequently should have warned Mrs. Barker against the dangers involved in the practice of leaving her children unattended.

EXAMPLE 3. Mrs. Tyler sees her five-year-old son playing with the spare tire of a delivery truck that is parked in the driveway. Let us suppose that, although she realizes that the child may be struck by the vehicle, she fails to call him away from the danger. Soon after the driver backs the truck into the street. The child, unnoticed by him, falls under the car and is killed.

COMMENT. Mrs. Tyler was gravely negligent in her duty of guarding the life of her child.

Spiritual Care

Besides providing for the physical well-being of their offspring, parents have the grave responsibility of aiding their children to develop spiritually. In order to accomplish this end satisfactorily, three things are required of parents: (1) good example, (2) instruction, and (3) correction.

1. GOOD EXAMPLE. In the training of the young there is no substitute for good example. If children observe that their parents are neglecting their spiritual duties or at least have only slight interest in spiritual things, they will hardly be inspired to lead a fervent life. If parents habitually curse, are immodest in their dress, uncharitable in their behavior, untruthful in their conversation, and so forth, their offspring will be led into sinful habits. It is the parents' actions far more than their words that leave an indelible impression on their children.

2. INSTRUCTION. Parents should begin early in the life of their child to implant in him the seeds of sound devotion to the things of God. They must instruct him in right behavior according to the needs of his age and according to his capacity to profit by such instruction. They can teach him to pray. They can surround him with an atmosphere that is genuinely Catholic in tone. They can inspire him with a love of our Lord, the Blessed Virgin, and the saints, and exhort him frequently to ask them for supernatural assistance. Catholic pictures in the home help to create an atmosphere that is conducive to piety. Catholic books and periodicals should be made readily available to the growing child.

"To educate is to draw one's children to Christ," said St. Charles Borromeo.[1] A father and mother have the privilege and the obligation of drawing their offspring to the divine Master, to whom children were ever so dear. Catholic parents, then, should see that their children are baptized within eight or ten days after birth and that, when they are old enough to do so, they receive the sacraments of penance, the Eucharist, and confirmation.

3. CORRECTION. A father and mother have the grave obligation of watching over their child, and discovering his faults, and of applying correctives. The task of forming children into model Christians is an important and a very difficult one. Parents must make sure to remove from their offspring sources of temptation, such as evil companions, evil reading matter and pictures, and the like. Even children who are very young can be led into evil actions by the example of their playmates. Those to whom children are entrusted must always be vigilant, especially when the youngsters are playing in the company of those of the opposite sex. Parents themselves can be the occasion of temptations to their children by carelessly discussing within their hearing topics which may arouse morbid curiosity.

EXAMPLE 1. Dr. Jones is a physician and his house library has a good supply of medical books. His young son John, secretly visiting the library during his father's absence, reads the detailed case histories of abnormal sex practices among adolescents, and is as a result led into sin.

COMMENT. Dr. Jones should have kept such books under lock and key. Failure to make sure that such reading matter is not accessible to the immature constitutes grave negligence.

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[1] Homily 31.

Example 2. Marie, seven years old, was playing with two other little girls and two little boys. While they were left to themselves in the garage, one of the girls led them into sinful actions and some of the children thus formed a bad habit. Marie's mother, who was in the house reading at the time, was unconscious of the children's evil conduct.

Comment. It was foolish of Marie's mother to conclude that all was well because the children were quiet and causing no disturbance. Unwonted quiet is worthy of investigation.

The Home Environment

Parents must create in the home an environment which will aid in the child's spiritual, intellectual, and physical growth. They must remember that a child is greatly influenced by his surroundings. From those about him he can learn how to live happily with himself and with others, how to adjust himself to varying circumstances, how to control his emotions, how to act becomingly. We notice that some children readily achieve a fitting amount of confidence in themselves and a friendly attitude toward others. They have been reared by affectionate parents who succeeded in instilling into them a wholesome attitude toward life. Other children seem to be overshadowed with anxiety, never sure of themselves, suspicious of nearly everyone. It is usually the influence of his family that determines whether a child will be antisocial or neighborly, boorish or refined in manners, lawless or law-abiding, antagonistic or cooperative. Home training is a most powerful influence in the child's life. Few delinquents come from homes where virtue is inculcated and where religious duties are regularly fulfilled.

Example. Sister Agnes happened to overhear Ann giving her opinion of St. Mary School. "The classes here," the girl said, "start too early in the morning. We haven't enough time to get our breakfast. The classrooms are poorly ventilated and the corridors are always dirty. The meals in the cafeteria aren't much good." Sister Agnes afterward discovered that Ann's mother had a very sharp tongue and a critical habit of mind, and that she often stressed the unfavorable side of her surroundings.

Comment. Ann's mother was at fault. If convinced that her criticisms were well founded, she was free to complain to school authorities, but she should not have encouraged the spirit of fault-finding in her young daughter.

Rearing a child properly is a serious task that requires intelligence and sacrifice. It entails careful study, painstaking attention to many details, constant correction, the giving up of much recreation and amusement. Hence parents who lead too active a social life outside the home cannot expect to succeed in this task. If they are accustomed to go out nearly every evening to the theater, to dances, to bridge clubs, or to dinner with friends, they will find that their growing children will be adversely affected.

Example 1. Mrs. Garson has three children of high-school age. Since the maid does the housework and the cook prepares the meals, she joins her friends nearly every day at the cocktail lounge of a large hotel. There they drink and play bridge. At five o'clock Mrs. Garson returns home.

Example 2. Mr. and Mrs. Malone, whose home is in Chicago, go to Palm Beach each winter and remain there for two months. In the meantime their children, who range in age from ten to seventeen, are left under the charge of the maid. The latter is known from experience to be very dependable.

Comment. A maid, though she may be a most capable woman, cannot effectively replace the father and mother in caring for the children. Parents should not without necessity be away from their offspring for so long a period.

The child will be influenced by his parents in two ways; namely, (1) by what he is explicitly taught and (2) by what he observes. His parents will teach him to esteem certain virtues by explaining their meaning and the desirability of acquiring them. They will train their child to behave fittingly by rewarding his good acts and by punishing his bad ones. But they will perhaps exert greater influence by their unstudied reactions to their child's conduct—their astonishment at his dexterity or ingenuity, their anger at his perversity, their laughter at his humorous antics, their joy over his success, their sorrow over his failures. A child will unfailingly observe his mother's unconscious smile of approval, her slight frown of disappointment, and the warmth or coldness of her voice. He will notice whether she is vacillating and easygoing or firm and constant in regard to his obedience to her commands. The child is a great imitator, and those whom he imitates most readily are his parents. The reason for this copying of his parents' behavior is obvious. They are the ones most intimately associated with him, and their conduct for the most part appears to the child's mind as ideal. A father and mother are under constant observation by their children. Nearly every word and action of theirs affects the child to some degree. If parents are irascible, harsh, and vulgar, the child by copying their example will become irascible, harsh, and vulgar. A girl becomes nervous in many cases through the influence of a neurotic mother. A boy's effeminacy often stems from the lack of a father's influence and from a mother's overindulgence. The child will tend to become modest, religious-minded, cultured, if he finds that these traits are embodied in his ideal, the parents.

EXAMPLE. One day when her aunt was dining with the family, Mary Ann Marshall, six years of age, sucked her teeth loudly at the end of the meal. "Mary Ann!" her mother exclaimed, "that's vulgar. Where in the world did you learn to do that?" "She learned it from you," the aunt whispered to Mrs. Marshall; "you do that yourself all the time."

If, however, his parents frequently quarrel with each other, or reproach each other with their failings, past or present, or if one speaks behind the other's back about the latter's faults, the child will lose much of his respect for his father and mother and will be inclined to follow their example. Moreover, if parents are disrespectful to their own fathers and mothers, if they complain to the children of the grandfather's weakness, if they use sharp or bitter words to the grandmother, the children will be impressed and all this will be reflected in their own behavior toward their parents.

From what he observes and overhears a child soon learns whether his mother approves of cursing, of smoking, of drinking, of immodesty in dress, or of off-color stories. He comes to know her prejudices, her tastes, her views on the problems of the day. He knows her opinion of the neighbors, of women who have large families, of risqué theatrical performances, of suggestive reading matter, and so forth.

EXAMPLE 1. Fifteen-year-old Michael Hopeland is sitting in the parlor with his mother and some friends of hers. "You must see that show," Mrs. Hopeland tells her visitors. "It is really good theater. Beautifully done." Michael knows that some of the dancers in that musical are very scantily clad. Since his mother praises it so highly, he concludes that he too should see it.

COMMENT. Parents can do much harm in their thoughtless recommendations of books, plays, and other entertainments that could easily prove occasions of sin for the young.

Example 2. Tom Levett, ten years old, throws down his pencil in disgust. "Damn it all!" he exclaims; "I can't get that answer." "Thomas!" his mother shrieks, "Don't ever use such a word again." "Pa always says that," says Tom in self-defense.

The Parent as Teacher

Many of a child's habits begin to be formed during the first seven years of his life. If he is carefully taught to act becomingly in his early years even before he is aware of the moral or social significance of his actions, he will later find virtuous conduct a far easier matter than he otherwise would. If a good habit is formed before he is drawn strongly to act in the opposite way, he will later have far less difficulty in resisting temptations. Many parents seem to believe that rearing a child requires no special knowledge or studied care, but may be left to work itself out without special guidance. The paternal and maternal instincts which nature has implanted in them will, they think, be sufficient to direct them in the proper upbringing of their child. This opinion, however, is false. The natural instincts of father and mother will, it is true, help them to bear patiently the hardships, worries, and sorrows that come to them through their children and to love, to understand, and to sympathize with their offspring. The proper rearing of a child, however, involves much more than this. A parent is responsible for the development of his child's character, for training him physically, intellectually, morally, and spiritually. To accomplish this task he must fulfill successfully the role of teacher. The following are commonplace rules of pedagogy the effectiveness of which has been proven by experience. Parents in their role as teachers will find these rules helpful.

1. *Clarify in Your Own Mind What You Wish to Teach the Child.* If you do not know what lesson you wish to impart, your instruction will fail. Obviously some of the points to be taught are: (1) how to distinguish between right and wrong, (2) the care of health and life, (3) prompt obedience, (4) how to pray, (5) truthfulness, (6) honesty, (7) avoidance of anger and loss of temper, (8) modesty, and (9) peaceful dealing with others.

2. *Be Consistent in Your Behavior toward Your Child.* Parents must not condemn today what they approved of yesterday. Unless they administer correction according to fixed principles, the child will be bewildered and will lose confidence in his parents. Parents who are highly emotional should especially guard against the danger of letting a sudden change of mood alter their attitude toward the child's conduct. If they rule by whim and not by reason, their influence over the child will be greatly diminished.

EXAMPLE. Father Devers, the pastor, called on the Flemings and greeted fifteen-year-old Jane as he entered the house. After the priest had left, Mrs. Fleming called to her daughter: "Jane, come in here at once. You shouldn't be wearing those slacks in the front garden." "But, Mother," Jane retorts, "you told me yesterday that it was all right for me to wear them."

COMMENT. An arbitrary change of mind on the part of a parent may confuse a child and give rise to feelings of resentment.

3. *Learn His Virtues and His Failings.* To acquire this knowledge one must carefully study the child in the various circumstances of his everyday life. One must note his preferences—these usually indicate a person's special abilities—his reactions to different situations, his moods, and so forth. Parents should occasionally discuss together their children's

welfare, and even every day give this subject a little serious thought. A mother especially should make a short meditation daily on her child's needs and pray frequently to his guardian angel for guidance and help. Once the parent knows his child's good points and weaknesses, he can strengthen the former and combat the latter. He should try to inspire to good conduct by emphasizing its beauty and its spiritual benefits. He should frequently point out the folly and the harm of evil behavior and the reasonableness of conduct that conforms with the moral law.

4. *Make Sure That All Commands Given Are Understood.* For this it is necessary, first, that the child pay attention to what he is being told, and secondly, that the command be clear and precise. The order must be "clear"; that is, all the words it contains must be perfectly intelligible to the child so that the meaning is obvious. What the child is asked to do should not be too hard to remember.

EXAMPLE. "John, dear," says Mrs. Hurley to her ten-year-old son, "will you please go to the corner and get a small bottle of pickles, a large bottle of olives, two pounds of sugar, one pound of cheese, a dozen oranges, and a half dozen lemons?"

COMMENT. Given such directions John will very probably forget at least the quantities of the various items which his mother desires. She should give the boy a written list.

The request must also be "precise"; that is, it must specify exactly the action to be done, the manner of doing it, and the time when it is to be performed. Words should be used sparingly. A long speech will do little good and may serve only to obscure one's request.

EXAMPLE. Mrs. Lipton sent her young son Tom to the drugstore to buy a bottle of iodine, some tooth paste, and a box of aspirin. Tom tells the druggist what he wants and is asked· "What size bottle will it be, large or small? What brand of tooth paste do you want?"

5. *Permit No Questioning of Orders Given.* A child should not be allowed to argue with his parents about what he is told to do. If, however, the parent explains the reasons for his command, the reasons must be true and not fabricated in order to assure more ready obedience. Children must learn the meaning of authority, and they must be taught to respect and to fulfill the instructions of their parents. A child will find it difficult to learn this respect if he hears one parent criticizing the other's orders. Husband and wife must not allow the child to criticize or to call into question what one of them has directed him to do. Such criticism engenders in the child disrespect and disobedience. Each parent should insist that the child obey the other spouse's commands. To make excuses for the child, to hide his disobedience, or to help him to disobey is ruinous. If the father and mother disagree about an order, the child will usually take sides with the parent whose views are more lenient. With a young child there is no need to explain the reason which prompted a certain request. It is preferable, however, in the case of older children, to clarify the reasons for an order, so that they may learn proper motives for good conduct and the principles which should guide their actions.

Example. "I'll need the car this afternoon, my boy," Mr. Hymes tells his twelve-year-old son Terence; "go out now and wash it." "Aw, Pa, I'm reading," Terence protests. "The auto looks all right. Why do I have to clean it up?" "Never mind, Terry," Mrs. Hymes interposes, "you just finish your story," and turning to her husband she says: "It's too hot for him to do that job today."

COMMENT. This flat countermanding of her husband's order is ill-advised. If Mrs. Hymes believes that it is too hot for such work, she might gently suggest this to her husband in the form of a question: "Don't you think it is a little too hot for that now?" In any case, Terence should be reproved for his whining.

6. *Make Certain That Every Command Given Is Executed.* If a child comes to realize that he need obey only when he wishes to do so, his parents' orders will have little meaning. All commands should be reasonable, and unless it is unavoidable, a child should not be asked to do what will cause him great embarrassment. Often, too, it is better, instead of commanding, merely to express a preference that a certain action be performed.

EXAMPLE. Mrs. Hicks discovers that her thirteen-year-old son Bernard has again left his bedroom in disorder. "How many times have I told you to put your clothes away?" Mrs. Hicks exclaims. "You pick those things up this instant!" Bernard does not move from his chair, but continues to listen to the radio. Ten minutes later Harry, a friend of Bernard's, calls at the house. "Mother," Bernard calls to his mother who is in the kitchen, "is it O.K. if I go swimming with Harry?" Without checking up on the condition of his room, Mrs. Hicks consents to his going off to have a swim.

7. *Avoid Threats and Bribes.* Obedience should not be obtained by means of threats or bribery. A child should be taught to obey because obedience is a virtue and not because he fears the consequences of disobedience. In the exceptional case where a threat is justly made, it should invariably be carried out after an act of disobedience. Unreasonable threats of course cannot be carried out and should never be made.

EXAMPLE. Mrs. Hopkins asks her young son James, "Jim, will you please run over to the grocery store for me like a good boy?"

Seeing a frown on James's face, she quickly adds: "If you do, I'll give you ten cents."

Comment. Mrs. Hopkins has a right to require her son to go on errands for her without recompense. She should not accustom him to expect a reward for such acts.

8. *Be Courteous in Commanding.* A child should never be shouted at. In speaking to a child one should use a modulated tone that carries conviction. "Please" and "thank you" should always be employed. In order to avoid being too formal, one might omit the word "please" and put the order in the form of a question. "Would you mind getting the paper for me, Tom? It is in the front room, I believe." Often, too, the tone of one's voice will answer the same purpose. Some parents must beware of their tendency to nag by giving too many commands or by repeating a request too often. Too much commanding is to be condemned, for it will arouse in the child understandable resentment. If the order given is not obeyed at the determined time, let the parents quietly punish the child without further ado.

Example. Mrs. Moylan suddenly notices that her little daughter Mildred has picked up her new hat to examine it. "Put that down," shrieks Mrs. Moylan, "and get out of this room. Do you hear me? Get out!" A few minutes later, meeting Mildred in the kitchen, she sharply says: "Go upstairs this instant and change those good shoes for your old ones."

9. *Do Not Discourage.* When a child fails to fulfill a command through no fault of his own, let him see that he has incurred no blame. If he has sincerely tried to do what he was told, one should be satisfied with his efforts, though they may have been awkward and unfruitful. When a child is not executing an order properly, one should calmly and

with a manifest desire to help point out how he can accomplish his purpose more quickly and more easily. The child should of course be reproved for his faults, but it is well to call attention often to some favorable point in his conduct and to commend him for that. Prudent encouragement is important and serves as a strong stimulus to the child. Corrections should as a rule be given to the child in private. It is not desirable to call his attention to faults in the presence of his brothers or sisters, and it is especially unwise to reprove a child in the presence of those who are not members of the family. A child's feelings should be respected, and it is usually embarrassing and humiliating for him to be publicly called to task. If the child's behavior before strangers is worthy of censure and if there is no necessity for immediate correction, the misdeed should be passed over in silence at that time. He can afterward be corrected in private. It often happens that parents, without a word of reproach, permit their child to practice many discourtesies at home. If, however, the child acts in this way outside the family circle, he receives a sharp reprimand. Such inconsistency is caused by the fact that when they are with strangers they see the child's actions from the viewpoint of these outsiders and realize how unbecoming the child's behavior really is. Parents should of course adopt a single standard for the child's behavior and insist on its observance both in the home and outside. A mother is often sorely tried by the exasperating conduct of her offspring, but she should remember that to allow herself to be carried away by anger over trivialities is unreasonable and sinful. In a matter of importance, however, one may without fault manifest displeasure in a forceful way. There are some occasions when it would even be praiseworthy to use this means to impress the child with the seriousness of a command.

Example 1. Bert Ingram, twelve years of age, has worked hard in the garden all day long. That evening his father goes out to see what the boy has accomplished. "Why, Bert," he angrily exclaims, "you stupid fool! You have dug up all my little tomato plants." "You told me to spade up this whole section," Bert replies. "I thought those were just weeds." "You haven't a brain in your head," his father shouts. "In the future keep your clumsy hands off my garden."

Comment. Mr. Ingram's crude manner of addressing his son is to be condemned. If, moreover, the young boy had little experience in gardening, he probably deserved no reprimand. It would be better for the father to pass over the mistake with a good laugh and, with his arm thrown over his son's shoulder, to have cautioned Bert to examine plants carefully on future occasions before digging them under.

Example 2. The Crawfords with their little son Robert are dining at the home of Mr. Crawford's wealthy employer. On several occasions Robert has caused his parents embarrassment. Without excusing himself he reached in front of his neighbor in order to get a piece of bread. After blowing on his soup, he ate it rather noisily. All during the meal his elbows were on the table.

Comment. It is advisable for the Crawfords during the course of the dinner to pretend not to notice Robert's actions. Upon their return home they should explain to him what etiquette requires at table. A father and mother should insist that their child behave properly on all occasions, both at home and elsewhere.

Example 3. Mr. and Mrs. Groves with their eleven-year-old son, Tom, were visiting some friends. Tom was talking earnestly to his young companion when suddenly he shouted in a loud voice: "Aw, that dope's a dirty stinker." "Tom," Mrs. Groves exclaims, "what language! Aren't you ashamed of yourself?"

Comment. Since Tom's conduct should be censured at once, Mrs. Groves' remark was well advised.

CASES TO BE ANALYZED

1. "George," Mrs. Randolf asks her husband, "why don't you put the children to bed tonight? It would be so nice, too, if you would fix little Larry's bottle during the night once in a while." "Sarah," her husband answers, "all those things are a mother's work. I put in a hard day at the office and I don't want to be bothered with taking care of the kiddies when I come home. I am not trying to be unpleasant; it is just a matter of principle as to the proper division of responsibility between husband and wife."

2. "Go down to the basement and get my gloves," sixteen-year-old Elizabeth Holcomb orders her little sister Marie. "I will not," Marie replies, "get them yourself." Mrs. Holcomb hears this and says nothing.

3. George Barrett, five years old, frequently hurls objects through the open window. Sometimes he throws books; sometimes ash trays or such things that he finds on the table. On several occasions, too, Mrs. Barrett discovered him lighting matches. She has tried to break him of these habits, but despite repeated efforts she has not succeeded in effecting any noticeable improvement.

4. "Yesterday morning Junior got up on a chair in the bathroom," Mrs. Hayes related to Mrs. Dinan, "got hold of the Mercurochrome and had just swallowed about half of it when I caught him." "Heavens!" Mrs. Dinan exclaimed. "What in the world did you do?" "Fortunately," Mrs. Hayes explained, "my next-door neighbor used to be a nurse, so she got him to throw up the poison." "Well, you are certainly lucky," Mrs. Dinan observed, "I don't know what I would do in such an emergency."

5. "I wouldn't use a silver chain for that medal," Mrs. Luigi remarked to her sister Mrs. Martino as she pointed to a Miraculous Medal which hung from the Martino baby's neck. "It is dangerous. I have heard of babies' being strangled to death in their sleep by such chains." "Well, what else can I do except pin it to his clothes?" Mrs. Martino asks. "And I don't want to do that, for then it might very easily be overlooked and get lost when we send his clothes to the laundry."

6. "Martha," Thomas Green shouted to his wife, "little Myrtle just put a button up her nose and I can't get it out." Mrs. Green took her little daughter in her arms and tried to dislodge the button, but without success. "This might cause her serious difficulty, Tom," she said to her husband. "I suppose we'd better hurry her to a doctor at once."

7. "Mother," Sidney Duffy screamed, "Beatrice is choking. Hurry!" Mrs. Duffy rushed into the dining room and discovered that her six-year-old daughter's face was deeply flushed and that she was struggling to breathe. A fishbone had evidently stuck in her throat.

8. Mrs. Weltin is working about the living room while her little daughter Mabel is sitting on the floor and playing with her toys. To her consternation Mrs. Weltin sees Mabel pick up a tack and swallow it before she can stop her. The nearest doctor is five miles away and Mrs. Weltin is beside herself for fear her daughter will suffer grave internal hemorrhages.

9. Little Theresa Metcalf had been playing in the snow all afternoon. When she came inside to get ready for dinner, her mother noticed that she had lost one mitten and that her hand was frostbitten. "Just put your hand in this basin

of cold water," Mrs. Metcalf tells her, "and we'll soon have it thawed out."

10. Julia Greer, five years old, is playing in front of the house. Julia is ordinarily a well-behaved child, but Mrs. Greer suddenly realizes that her young daughter is crying out repeatedly, "My mother is a dirty slob." Rushing out of the house, Mrs. Greer seizes Julia, gives her a vigorous spanking and warns her solemnly: "Don't you ever say such a thing again. Why, in all my life I never heard of anything that was quite so terrible as that!"

11. Little Peter refuses to share his toys with Rose, his young sister. Every time his mother tries to persuade him to let Rose play with his scooter or his flashlight, he screams in protest. "I don't blame him," his father remarks. "After all, those things were given to him and they are his. Why should he let Rose take them?"

12. James Lyons, ten years old, is listening to the radio. His mother calls to him from the front porch, "James, go upstairs and get my glasses from my room. They are on the bureau." "I won't," James mumbles. "Make Jane get them. I don't want to miss the end of this story."

13. "You eat those beans and do it this instant," Mrs. Harrington commanded with a frown. "But, Mother, " little Anna objected, "I can't eat them. That would be wrong, because they're mixed with pork and today is Friday." "Right or wrong," Mrs. Harrington shouts, "you just do whatever you're told to do."

14. Lester Munson smilingly approached his mother. "I am all ready to go to the movie," he informed her. "Oh, you are, are you?" Mrs. Munson replied. "Who said you could go?" "You promised me that if I put the library in order

you'd take me this afternoon," Lester explained, "and I just finished the job." "Well," his mother said, "we just can't go this week. I have too many things to do."

TOPICS FOR DISCUSSION[1]

1. Repeated pregnancies do not adversely affect the health of the mother.
2. Mothers are obliged under pain of serious sin to nurse their own babies.
3. An illegitimate child should not enjoy the same rights as legitimate offspring.
4. Parents should will all their money to their children.
5. No child should be permitted by his parents to choose his own religion.
6. The natural law gives to the parents alone the direct right to supervise the education of their children.
7. The state has supervision over all that pertains to the common welfare, and so it has authority over the education of all the children within its boundaries.
8. The state has the direct care of fostering and supervising the culture of its citizens, and therefore it has the direct care of their education.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER XVIII

Early Years

BRINGING UP A CHILD MAY APPEAR TO MANY PERSONS TO BE a rather simple task, but the truth is that the efficient performance of this task demands the carrying out of very carefully laid plans. In the care of children there inevitably arise many problems regarding health, character formation, domestic order, companions, school, and so forth. These problems must be diligently analyzed, and solutions should be sought from those whose experience and study have made them well qualified to advise in this field. It is well for young men and women to become acquainted with the many phases of child care, so that later as parents they may be well prepared to deal with them intelligently.[1]

The Appearance of Newborn Babies

Newborn babies are, ordinarily speaking, not very beautiful in appearance, and parents may be somewhat disappointed at the first sight of their unattractive bodies. There is, however, no cause for alarm, for it is quite normal for the newborn baby to have certain imperfections, such as a head that is large in proportion to the torso, legs that are shorter than the arms, a poorly developed chin, and a very red skin. It will not be long before these defects disappear as the baby grows. A young baby cannot at first focus his eyes properly, and at times they appear to be crossed, but this lack of control lasts for a few months only.

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[1] The present chapter deals only with those aspects of child care that have a close connection with character development. More detailed information on the physical aspect of child care will be found in the books and articles listed in the bibliography at the end of the chapter.

Crying

The only means by which an infant can communicate certain emotions and express his needs to those around him is by crying. When a baby is hungry, when he is uncomfortable, when he is afraid, and when he is angry, he cries, and for each of his different emotions he has a special cry. It is important, then, for the parent to be able to distinguish between the various types of crying. The wails of the newborn infant vary in quality and intensity, but such differences do not indicate attempts to make known certain needs or desires. They are at first merely physical reactions to varying bodily conditions. Later the cries become means that the child uses purposefully to express his feelings. It is said that an observant mother will soon learn to recognize from her child's cry whether he is hungry, or cold, or tired, or in pain, and so forth.

Crying on the part of babies may be desirable in some cases and undesirable in others. A baby's crying, on the one hand, can be a source of much inconvenience and distress to his parents and an annoyance to others. It can also lead parents to act in a way that is detrimental to the wholesome development of their offspring. Unless the problem of crying is handled wisely, the child's character will suffer, for many babies win too much attention for themselves by crying, and as a consequence are spoiled. As long as a child is not sick or uncomfortable, the mere fact that he is crying should not induce his mother to take him into her arms. This should not be interpreted as a defense of harsh or unfeeling treatment. A Spartan attitude is unintelligent and unjust, for the baby has a genuine need of tender, loving care. If a child stops his wailing as soon as he is picked up, one suspects that he was crying merely to attract attention to himself. On the other hand, crying is beneficial for young babies, because it provides an outlet for their stored-up energies. It is almost the only form of exercise in which they can indulge during the first months of life. Those who are experienced in this matter judge that the normal baby requires about an hour of this exercise every day.

What can a mother do to control her child's crying? She can select an hour of the day when the child's noisy wailing is least disturbing to her, and she can arrange that the crying take place regularly at that time. This is best accomplished by control of the child's schedule of eating and sleeping, for the pangs of hunger will aid in causing the crying to take place at the hour selected by the mother. Unless a baby acquires the habit of crying at a certain hour, he will perhaps save his outburst for the nighttime or for some inconvenient hour during the day.

Speech Development

A baby first begins to utter meaningless sounds distinct from cries when he is about two or three months old. This babbling gives him practice in vocalizing various sounds, and should therefore be encouraged. If a mother responds with laughter and soft, affectionate words, the child will be stimulated to prolong this activity. He will as a consequence develop more rapidly than he would if merely ignored.

These unrelated and meaningless sounds form the basis for intelligible speech. But the inarticulate syllables which a young baby employs do not constitute what is called "baby talk." Baby talk means the distorted use of words that imitates a young child's imperfect manner of talking. Since one's purpose should be to teach the child correct pronunciation, and since a child will imitate the mispronounced words that he hears, using baby talk is definitely harmful. Parents themselves, then, should abstain from this faulty way of speaking to their child, and should discourage others from using baby talk.

At the age of twelve months the child will pronounce a word or two, and will then develop slowly until at four years of age almost everything he says is quite intelligible. Parents should teach their child from his earliest years the correct pronunciation of all words used, and, without being overexacting, they should be careful that these words are properly enunciated. The best way of teaching this to the child is through their own good example. It is surprising how quickly a child copies the speech of his parents, whether this be pure or barbarous. It is important, therefore, for the father and the mother to exercise due care in regard both to their own speech and to that of their child. They should see to it that there is no slurring over of syllables, no dropping of endings, and so forth. There are, however, certain sounds which a young baby is unable to pronounce because certain muscles are not yet developed, and so the mother should not endeavor to force him to form syllables for which his vocal apparatus is not ready. *S* sounds, for example, are impossible for the young infant.

Speech Defects

If when the child begins to speak, any speech disorder appears, the first thing to be done is to analyze this defect if possible. If it appears serious and organic, expert help must be enlisted, but difficulty in the pronunciation of single letters may often be overcome by simple means. An easy way to judge difficulties in the production of certain sounds is to show the child a number of pictures that represent objects spelled with the same initial letter (for example, tree, table, tiger, turtle) and as he names them, to note carefully the accuracy of the initial sound. If he is found to be lisping or slurring certain sounds, he can be trained gradually to overcome the defect.

STUTTERING. True stuttering is a speech disorder of far greater seriousness and may involve both physical and psychical elements. Nearly all those who stutter develop this defect before they are eight years old. Small children learning to talk often experience difficulty and hesitancy in their speech. A mother can help her child over this period of difficulty by reciting aloud with him little verses or stories. Parents who themselves speak in a careful and deliberate manner will quickly notice the beneficial effect on their children's speech. A simple difficulty such as this, however, has not much in common with true stuttering, which involves muscular cramps and bodily contortions and which may require clinical treatment.

Stuttering sometimes develops when a child's surroundings induce self-consciousness and the fear of making mistakes in speaking. Overseverity in correcting a child's mistakes, continual faultfinding, and scoldings for every slight error may create in a child a great feeling of insecurity and fill him with an ever-present dread that he will be guilty of faulty speech. Parents of a child who stutters should do their share in the treatment of his defect by trying to instill in him a sense of security, to develop his self-confidence, and to distract his attention from the defect.

Sleep

Sleeplessness is usually caused by a person's general tension. To induce sleep, relaxation is necessary, and therefore it is clear that immediately before the child's bedtime he should be protected from all noise and excitement. Reading to him stories of a soothing nature helps to prepare him for sound sleep. If the hour of retiring is regular and if no excuses and no coaxing are able to persuade his mother to change this time, the child will become accustomed to accept it without protest. If, however, the parents occasionally yield to the child's pleading to stay up later than he should, he will be encouraged to try again in the future to win a delay, even though he may find it necessary to resort to tears, sulking, or a display of temper.

Physical Development

The baby first begins to crawl when he is six or eight months old, and he tries to walk at the age of twelve months. These actions follow nature's instincts, and babies do not attempt them until they are sufficiently developed physically. Mothers should let the child develop naturally from one stage of growth to the next, and should not be disappointed if he is slower in his progress than the child next door. Mothers worry needlessly lest too-early walking will cause the child to become bowlegged. This defect is not due to standing before the legs are strong enough. It is caused by lack of vitamin D in the child's diet.

During the baby's second year he usually learns to feed himself, to aid in putting on some of his clothes, and to respond to directions and commands that are given him. The task of inculcating self-reliance should begin as soon as the child, either spontaneously or through the mother's suggestion, undertakes to do something for himself. This helps the child to develop, and although it requires patience and time, it should not be neglected. Many mothers find pleasure in their child's utter dependence on them and are thus tempted to prolong this state of dependency. They must beware of this temptation to maternal overprotection, for to yield to it hinders the child's normal development.

Left-handedness. Left-handedness seems to be an inborn tendency. It is best, then, to allow the child to develop according to his natural inclination and not to impose any hand preference on him, especially if there is a strong preference for the left hand. How does a change of handedness affect a child? Some psychologists contend that emotional instability and defective speech will result, and it is true that such evil results have often been found to accompany a change of handedness. If the child's preference for the left hand is slight, however, no harm will result from a change, and the social advantage of right-handedness is worth the effort. The correction should begin at an early age and be administered by positive methods. Constant interrupting and interfering will only cause the child to hesitate and will deprive him of self-assurance. Skills and games that require only one hand may be used for exercises.

The Time of Character Formation

As regards character formation, perhaps the most important period of the child's life is that of the first five years, for it is then that his basic habits are formed. At this most impressionable time the foundation of his character is laid, and the subsequent years, in large part, bring a development of these basic traits of his character. This statement may come as a surprise to many. Psychologists, however, unanimously agree on the point. During the first five years of life, and especially during the first two years, a child acquires tendencies to react in certain ways. He acquires a particular attitude toward darkness, or lightning, or burglars, or dogs, or mice, or spiders. He forms the beginnings of prejudices and phobias. He lays the foundations that may easily develop into strength or weakness of will. The pattern, then, of the child's personality is to a great degree fashioned by his early family life. Great changes have sometimes been wrought through the dawning of a new ideal or through a new and deeper appreciation of an old one; yet normally such things do not take place. "As the twig is bent, so the tree's inclined."

CASES TO BE ANALYZED

1. Beatrice Burke, three years old, has just knocked over the lamp. Her mother mildly calls out: "Beatrice, don't do that." "You know," Mrs. Burke explains to Mrs. Fletcher, "Beatrice is a terror. But I am waiting till she is a few years older before I try to train her. Then I can reason with her, and I am sure that she will turn out all right."

2. "It is my opinion that Jane will make a great success of her marriage, for she has had very good training at home," Mr. Sawkins said of his daughter. "Most homes don't fit children for the duties which they must assume later on."

3. "I'll have to hire a baby sitter for the evening," Mrs. Howe remarks to her neighbor, Mrs. Cameron. "Why don't you just get your mother to take care of Bobbie?" Mrs. Cameron asks. "She would enjoy it." "Well," Mrs. Howe rejoins, "I don't believe that grandmothers should be imposed upon like that. After all, my mother raised a large family, and she deserves a little freedom now."

4. "Tom," said Charlie Farrell to his friend Dr. Dowling, "my wife is worried about having you take care of the delivery of her baby. She's afraid that, if it's a choice between her and the baby, you'll save the child and let her die." "That's the old bogey of centuries ago," Dr. Dowling replied. "Actually, no such dilemma ever occurs."

5. "Don't let that poor baby cry like that, Georgine," Mrs. Hamelin protested. "If you don't do something, I will." "But, Mother," Mrs. Small replied, "we are trying to train him." "That's nonsense," retorted Mrs. Hamelin; and with that she went upstairs and took up the wailing infant. "What's the answer to that one?" Mr. Small asked his wife, as he nodded in the direction of his mother-in-law.

TOPICS FOR DISCUSSION[1]

1. At least 80 per cent of a child's disposition comes from his parents.

2. Bright children are, as a rule, born of gifted parents.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

3. The bearing of twin children is an hereditary tendency.
4. If a baby is found to be badly crippled at birth, he should be permitted to die.
5. A child who is over two years of age should not sleep in the same room with his parents.

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CHAPTER XIX

Problems in Child Training

PARENTS MUST BE HONEST IN ACKNOWLEDGING FAULTS IN their children. They should not stubbornly refuse to admit, even to themselves, that there may be problems to be solved in regard to their child. There are many problems that can arise concerning the behavior of the average child. These may have to do with sleeping, crying, eating, morbid fears, excessive nervousness, and so forth. In serious cases parents should consult a child specialist; but they themselves should be able to solve the majority of such difficulties by using common sense. In addition there is the problem of providing for the child's moral and spiritual growth. We shall discuss some of the problems that parents often encounter.

Food Habits

Other things being equal, a child will attain to the finest physical development possible for him if he eats the proper amount of the right kind of food. The parent's problem is therefore twofold: to know what is good for the child, and to see that he eats it.

Every mother needs some knowledge of at least the fundamentals of dietetics. There are a number of good and easily understood books on the subject, of which one of the best is *Health for the Having.*[1]

To know what is good for a child is a simple problem compared with that of preventing him from developing an unhealthy appetite for candy, pastries, and soft drinks and a distaste for wholesome dishes necessary for his health and growth. Much can be accomplished over a span of years if both father and mother quietly develop in the child's mind a desire to grow up to be a strong, robust, and healthy individual, and if they point out the relationship between food and health. Ideally, every child should eat, without prejudices or dislikes, whatever is placed before him, for he is indeed fortunate who need never go hungry because he does not happen to like what is served. But it is a very common experience to have children refuse to eat certain dishes because, as they say, they do not like them.

There are two extreme schools of thought as to what should be done under such circumstances. One maintains that the child should simply be forced to eat what is set before him, or permitted to go hungry. The other maintains that the child is always right, that he will not display prejudice against anything that is really good for him, and that it is psychologically undesirable to use pressure of any kind. Where does the truth lie in this matter?

It appears to be established that distaste for certain dishes is not always due to unreasonable prejudice. Certain foods may simply have no appeal for certain individuals, and it is not desirable that food be eaten with reluctance and even with a struggle. It seems also to be established that individuals may be born with, or may acquire, allergies as a result of which certain foods are disgusting and offensive. Psychological antipathies may also be set up; a girl, for example, who has seen her pet chicken killed and prepared for the table may suffer from a lifelong distaste for poultry in any form. The fact that such an antipathy exists and that it exerts a powerful influence may be unknown to the mother, who perhaps did not witness the unpleasant or distressing incident that affected the child.

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[1] William R. P. Emerson. *Health for the Having.* New York: The Macmillan Company, 1944.

On the other hand, prejudices may be unreasonable and controllable. It is true, as modern psychologists contend, that the child always has a reason for what he does, but it does not follow that the reason is a good one or that the child should be permitted to do what he wishes because of his reason. To accept this as a principle would be to make all discipline impossible.

A child may refuse to eat as a means of attracting attention to himself. He notices that his refusal causes coaxing, a general commotion, excited discussions; and that he is the center of it all. Often enough, the more a mother tries to force her child to eat certain foods, the more obstinate he becomes. He will use every means in his power to win the day. He will play with the food, store it in his bulging cheeks, or spit it out. He will dawdle and cry and squirm. Her child's refusal to eat has caused many a mother hours of worry. If he rebels against eating unessential things, such as cake, little harm is done by his abstinence, but if he balks at taking food that is necessary for his health and normal growth, the case becomes a serious one.

There are definite rules that can direct parents in developing in their child desirable food habits. They are as follows:

1. For the young child feeding periods should coincide with the time when he is hungry. He will show signs of hunger by waking from sleep, by restlessness, or by crying.

2. Parents, older children, and others who may live in the house should not make critical remarks about the food that is served. It would be well for the father and mother to show that they relish a dish which the child seems slow to accept.

3. Meals should be arranged and served in a way that will appeal to the children. Imagination and originality can prove very helpful in attracting the child to eat the right foods.

4. Since the process of eating should be looked upon as pleasant, the child's surroundings during his meals should be bright and comfortable. He should be allowed to enjoy his food in a leisurely manner, and after the meal he should have an opportunity to relax.

5. Violent emotions disturb the child's appetite, and therefore excitement, anger, worry, sorrow, and so forth, will interfere with proper eating. The dinner table should not be the place to talk of troubles. Quarreling and bickering should be absolutely forbidden.

6. In serving food for which the child has shown some disinclination or in setting before him food that is unfamiliar to him, the mother should take care that the portions are small on the first few occasions.

7. A parent should not become unduly disturbed the first time that the child manifests prejudice against a certain food. The child's action may be due to a passing mental or physical condition, or it may be a mere impulsive outburst. If after a few words of encouragement the child persists in refusing the food, it is best to say no more at the time and to let him satisfy his appetite with whatever else is on the table.

8. If, when the same food is served again, the child reacts in the same manner, the mother may later talk the matter over with him. No prolonged attempt should be made to discover whether the prejudice is reasonable or unreasonable, for the young child is incapable of knowing why he acts as he does. It will be sufficient for the mother to point out the value of the food in question, to suggest that it may have disagreed with the child when he first ate it because he was unwell, to speak of similar experiences of her own and of how glad she is that she did not permit them to affect her, and to extract a promise that the child will try to eat at least a little of the food when it is served again.

9. Except in extreme cases and for the best of reasons a mother should never yield to the child by preparing special dishes for him when the food that he dislikes is served. Let the child abstain, if he must, from what he dislikes, but let him be satisfied with other dishes or with bread and milk.

10. The child should never be coaxed to eat, still less forced to eat. Either of these procedures will simply make the matter worse, whether the child is reasonable or unreasonable. A few words of encouragement, however, are not to be looked upon as coaxing.

11. If the mother is convinced that a child's refusal to eat is unreasonable, she may employ the hunger treatment. Let us suppose, for example, that the child refuses to eat potatoes. The mother, without any trace of anger or worry, at once sends him away from the table without any more food. At the next mealtime the potatoes are again served. If he refuses them a second time, he is again deprived of all food. It will not be long before the hungry child will be found to be not only willing but eager to eat the potatoes.

Some mothers will consider the hunger treatment a heartless procedure, but they should remember that it is far better to allow the child to feel the pangs of hunger for a day or so now rather than to let him grow up with a blighted appetite that will deprive him for years of much-needed vitamins. They should remember, too, that there is no danger of doing serious harm if the method is used cautiously.

The hunger treatment is, of course, recommended for extreme cases only. A wise parent will seldom have to use it. By employing a little ingenuity a mother can induce her child to eat what he should. Recourse to the hunger treatment would seldom be necessary if parents took pains to employ such ingenuity and if they avoided actions that encourage the child to develop undesirable eating habits.

Physical Handicaps

Among the more common physical handicaps are poor eyesight, defective hearing, or a pathological condition of certain glands. Because of the diseased condition of his eyes or ears a child may be slow to learn, both at home and at school. Because of poor glandular functioning he may be overgrown or undersized. An overgrown child labors under the burden of being expected by others to do more than his age requires. A child who is much below the normal height may easily acquire deep-rooted feelings of inferiority or insecurity.

The parents of a handicapped child should, first of all, consult a reliable physician and have him make a thorough physical examination of the child. Often it happens that the source of a child's difficulties is revealed by such a checkup and an effective remedy can be applied. If the doctor discovers no medical explanation of the child's condition, a child-guidance clinic should be consulted. A handicapped child will often possess compensatory traits (for example, exceptional affability, fidelity, generosity, and so forth). In a prudent way he can be made aware of the fact that he has these gifts, and thus he will be able to salvage a degree of self-confidence.

Example. Walter Kuhn, sixteen years old, was doing very poorly in his studies. The teacher warned his parents: "Unless Walter improves, he will have to repeat the semester. He doesn't seem to be at all interested in his work. He tells me that he gets nine hours sleep every night, but still he appears to be drowsy most of the time. I catch him dozing off in class almost every day." Mr. Kuhn sent his son to the physician for a complete physical examination, and it was discovered that the boy's sleepiness was caused by a pathological condition of the blood.

The Preschool Child in the Home

In the process of acquiring knowledge the average child asks numberless questions, and this is merely an indication of his eagerness to learn. The fact that he is making inquiries is a healthy sign, for it shows that he is thinking. All his questions should be honestly, clearly, and patiently answered. If the parent does not know the exact answer, he should attempt to learn it from a reliable source. It is well to have an encyclopedia in the family library, and the parent should consult it when he has not a satisfying answer to the child's question. "Let's see if we can find out something about that in the encyclopedia," a father might say, and go with the child to seek the desired information. This way of acting will have its effect on the child. No question of the child should be ridiculed or treated with contempt, for this will normally produce a most undesirable reaction. If a child's questions are not fairly treated, he will in the future be slow to ask many useful questions for fear of being made fun of or of being scolded.

EXAMPLE. Mrs. Miller is sitting in a Pullman car reading an interesting book. "Mother," asks little Charles, "what's the train stopping for?" "To let off passengers, dear," his mother replies. "Why are they getting off?" "Because they live here and they want to go home," Mrs. Miller answers. "What's the name of this place?" Charles persists. "Don't ask so many questions," Mrs. Miller cries in exasperation. "Be a good boy and look at the pictures in your book."

COMMENT. By the painstaking answering of his questions the child can be taught many profitable things. He should not be cut short in his attempt to acquire information. If his question is too general, one may find in it some specific point which it suggests and discuss that. Mrs. Miller, though her impatience here is quite understandable, would do well to encourage Charles in his quest for knowledge. In a given case, when her patience has been exhausted, she might divert his attention to fields that try her less. This can be accomplished without a trace of brusqueness.

A child's innocent use of profanity or of vulgar words and phrases should bring correction but not a display of parental anger. If the child notices that his words have called forth an angry scolding, they will be impressed more deeply on his memory than they would if they were merely passed over. It is best to call his attention as casually as possible to the fact that good children do not employ such phrases. Children should not be rebuked for an act for which they cannot be justly blamed. They should, moreover, be made to feel that, in all things, they can be perfectly open with their parents.

EXAMPLE. Mrs. Webber noticed that her little son Henry, five years of age, was quarreling with his six-year-old companion. "You go to hell," Henry said, calmly walking away, "I'm going to play with my dog." His astonished mother had never before heard her son use such language, but, quietly calling him to her side, she said: "You know, Henry, hell is the name of a very horrible place of terrible torture. God sends only very, very bad persons there. You should never wish anybody to go to hell. So don't say that again, will you? And don't even use the word hell. It is a horrible word."

Before the child's school days begin, and even after the youngster starts off to school, he receives a large amount of education at home. The influence on him of his home life is very pronounced. Schools do not replace the home in the training of children; they merely supplement it. Most school teachers know from their own observations that the child whose home life is unrestrained, disorderly, unhygienic, dull, or selfish will in his life at school be disobedient, slovenly, untidy, lacking in initiative, and self-centered. Parents are the child's first instructors. Their very way of speaking in ordinary conversation leaves its impress upon the child. Their use of words, their use or avoidance of slang expressions, their habit of cursing, exert great influence on the growing child. If parents indulge in criticism of the clergy, if they condemn a whole people (for example, the Jews as a class), if they reveal by their words or by their manner that they believe that Negroes are inferior to white men, that all foreigners in this country are uncultured, ignorant, and to be treated in a condescending manner, their children will inevitably suffer from this pernicious teaching.

EXAMPLE 1. "What's the trouble at the corner?" Mr. Woods asked his son Sam as the latter entered the house. "Anybody hurt?" "No," replied Sam, "just a couple of wops arguing." "Sam!" Mrs. Woods exclaimed, "don't speak of Italians as wops." "Well, Dad always calls them wops," Sam rejoins.

Example 2. "It's fixin' to rain, Sister," says little George Bowen to his teacher at school, "and if it does, the roads'll be mighty slick and there'll be a right smart of accidents." Sister Mary Agnes wondered where the boy had learned such expressions. Later, meeting George's mother, she noticed in her speech the same peculiar expressions and intonations as those which she had observed in George's. Mrs. Bowen, Sister Mary Agnes discovered, was born and reared in a small town in an area with limited educational facilities.

Discipline

Parents normally love their children dearly and wish in turn to be loved by them. For fear of losing the child's love, it happens not infrequently that a misguided parent will refrain from correcting his offspring or from exacting perfect obedience. Indolence, too, is often the source of failure to discipline a child. It is so much easier to yield to the youngster's every whim than to insist on his doing what is disagreeable to him. Pampering requires little effort; disciplining the child often involves going against one's natural inclinations. The strict enforcement of his commands, however, can be one indication that a parent has true love for his child. "He that spareth the rod hateth his son: but he that loveth him correcteth him betimes" (Proverbs 13:24). It is obvious that to allow a child always to have his own way is to train him in selfishness. Parents must therefore consider their task of training the child to obey as one that is of the utmost importance.

Disobedience should never be tolerated even in very young children. Even though the child's action may have a comical element or a captivating aspect, the parent must not pass over his act of disobeying as something laughable or "cute."

The child should be made to realize clearly that he must always obey and that there are no exceptions to this rule. He must learn, too, that the mother's "No" means exactly that, and that pestering or whining not only fails to change the mother's decision but brings its own punishment. Parents should, however, use the word "no" sparingly. Instead of constantly forbidding a child to do this or that, it is preferable to suggest to him something which he may do. If, for example, he is about to play with a fragile clock, he may be induced to turn his attention to some other attractive but unbreakable object.

The fear of "having a scene" often influences parents to give in to the wishes of their children. In not a few instances the mere threat of an uproar will bring parents around to fulfill a child's desires. Youngsters quickly learn the persuasive force of "creating a scene," and they use this technique to get what they want. How is this situation to be met? It is true that no parent relishes his child's tantrums, and this is especially true if visitors are present. These displays of temper can, however, be avoided without yielding in the least to the child's wishes. Merely ignore the tantrums and firmly insist on obedience. In the meantime the parent must remain calm—at least as calm as he can—and pay no attention to the child's noisy reactions. The reason that this tactic proves successful is twofold. First of all, a child likes both the excitement that is caused by "scenes" and the attention which they win for him. Calmly disregarding his uproar robs him of this pleasing element. Secondly, "scenes" are a useful weapon to make parents obey the child, he thinks. If the parents exact perfect obedience in spite of his violent protests, the child realizes that this advantage also is lost.

In the event that a child disobeys, he should of course be punished, for punishment is a very effective means of correction. Nevertheless, he should not be chastised unless he deserves such treatment. It may be that his act was justified in his own opinion. The parent should listen patiently to his explanation and point out to him the reasons for which his way of acting must be considered wrong. Punishment should, however, be moderate, rare, and never administered in a fit of anger. Of course, it must be admitted that at times it is most difficult to refrain from punishing while one is incensed over some fault. But if the child thinks that it was his parent's unreasonable anger that brought on him the punishment, he will lose confidence in the latter's good judgment and sense of fair play.

If, however, his conduct clearly calls for punishment, what form should the chastisement take? Corporal punishment is recommended by many educators because it is brief and effective, and because in most cases it is easily understood as a punishment. The child must realize that he is being punished, and punished justly, for his misbehavior. To keep a boy or girl at home when his or her companions are on a hike or are playing games outside is a punishment that is keenly felt. To deprive a child of something on which his heart is set is one of the best types of punishment. Because of its bad psychological effects, the child should never be threatened with a punishment that will fill him with terror. Humiliations, too, should be avoided, for they tend to lessen or to destroy the child's self-respect. Sarcasm and ridicule are to be especially condemned as a means of correction because they may readily prove very injurious to the character of sensitive youngsters. Their influence is almost invariably destructive, particularly in the case of adolescents. After punishing the child, the parents should be friendly with him, in order to let him see that no grudge is being harbored. It is, of course, permissible at times for a parent deliberately to ignore a child who has misbehaved. In order to let him appreciate the seriousness of his offense, the father or mother would be justified in refraining for a time from speaking to him. This refusal to notice a child can be a very effective form of punishment.

EXAMPLE 1. Lillian Drake, seven years old, has just recuperated from an attack of measles. One evening, while her parents are listening to the president's address over the air, she repeatedly turns off the radio. "You know you shouldn't do that, Lillian," her father warns her. "If you don't stop it, I'll punish you." After a few minutes Lillian again cuts off the broadcast. Her father quietly orders: "Go into the parlor and stay there till I tell you to come back." "O John," Mrs. Drake remonstrates, "Lillian has been sick. You shouldn't punish her for that."

COMMENT. The child obviously deserves some kind of chastisement. Since the father's manner of punishing her would in no way adversely affect the child's health, the mother's protest that "Lillian has been sick" is beside the point.

EXAMPLE 2. The refreshment vendor is passing along the aisle of the day coach. "I want some ice cream," Betty Lea, aged five, cries out. "You can't have any now, dear," her mother tells her; "it would spoil your appetite for lunch." The vendor stops beside Betty and the little girl reaches out and takes a small brick of ice cream from his box. "Well, all right, as long as you have it," Mrs. Lea remarks. "Now, don't get it all over your dress."

COMMENT. Once she has refused the request, Mrs. Lea should not permit Betty to eat the ice cream. Her present act of yielding in such circumstances will encourage future acts of disobedience.

EXAMPLE 3. Mrs. Daly with her three-year-old son Julius is sitting in the waiting room of a bus station. Julius, attracted by their shining appearance, tries to take hold of the new eyeglasses which his mother is wearing. "Don't touch them, please," his mother admonishes. "Here, play with this big, rosy apple." Julius flings the apple to the floor and continues his efforts to get the spectacles. His mother lightly slaps his hand and recovers the apple. "You hurt my hand," Julius shouts through his tears. "I want that," he cries, pointing to the glasses. Although embarrassed by the fact that her child is causing this disturbance in public, Mrs. Daly pays no attention to his request.

COMMENT. Mrs. Daly acts wisely in thus dealing with her son. Many a mother in such circumstances would not have the courage to imitate her.

No child should be told that he is thoroughly evil or worthless. This engenders resentment and loss of self-confidence. If the child becomes convinced that he is looked upon as an outcast for whom no one has any genuine affection, he will develop a hostile attitude toward those around him and will receive salutary advice with little lasting profit.

EXAMPLE. Mr. Lynn has just been informed that his fifteen-year-old son John has committed another theft. Calling John into his room, Mr. Lynn angrily shouts: "John, you're a disgrace to me and to the whole family. I guess there's just no good in you at all. You're bad clean through to the core. Now get out of my sight just as fast as you can."

COMMENT. Mr. Lynn's bitter words will very probably do the boy more harm than good. He should rather have shown John that he was sympathetic and understanding. "John, my boy," he might have said, "you are just like the rest of us. You have your faults. Now let's lick this thing together." He should, if possible, ascertain the immediate cause of his son's dishonesty and instruct him in an effective way of overcoming this evil propensity. Mr. Lynn might explain that repeatedly stealing even small sums of money will make a boy a confirmed thief and that the fate of thieves is an unhappy one both in this world and in the next. He might stress, too, the fact that God is offended and that an injustice is done the victim of the dishonesty.

Early Training in the Virtues

Developing in the child the knowledge and love of virtuous conduct can and should be begun at a very early age. Some of the principal points which parents should emphasize in training the preschool child are (1) prayer, (2) self-denial, (3) truthfulness, (4) honesty, (5) freedom from jealousy, and (6) respect for his elders.

1. Prayer. Since religious training is of the highest importance, it should be begun at an early age. Long before he achieves the full use of reason the child can be taught to make the sign of the cross and to recite short, simple prayers. To pronounce each word of a prayer slowly and distinctly and to wait for the child to repeat it does require some effort, but it is a task of love that brings with it true joy. The mother whose child is praying at her knee is fulfilling Christ's wish: "Let the little children come to me" (Mark 10:14). It will console her, too, to recall that when the children cried out in the temple "Hosanna to the Son of David," our Lord observed: "Out of the mouth of infants and sucklings thou hast perfected praise" (Matthew 21:16). During his prayer the child should be impressed with the fact that he is speaking to God or to the saints and that his attitude should always be reverential. Interruptions of a trivial nature and all levity during this time should be frowned upon.

Example. Tommy, five years of age, kneels down beside his mother to say his prayers before retiring. Because he is feeling mischievous, Tommy blesses himself in a slovenly way, keeps looking around the room, squirms constantly, stops praying to giggle, and mixes up what he is saying. "Isn't he darling?" his mother whispers to her husband and bundles Tommy off to bed.

COMMENT. His mother should not permit Tommy to pray in so irreverent a manner. Her flattering remark in Tommy's hearing at the end of his slipshod performance was completely out of place. It is preferable to shorten his usual prayers rather than to let him pray irreverently.

2. SELF-DENIAL. If he is to be prepared to meet the trials and temptations which he will inevitably encounter in later life, the child's will must be strengthened. The process of fortifying his will should be begun while the child is still young, and it can be accomplished by means of little acts of self-denial. With this in mind the parent can at times deny him certain favors and teach him willingly to accept, from a supernatural motive, what is disagreeable. A mother might say, for example: "Shall we put this candy away till tomorrow, so as to show our Lord that we love Him?" She should leave it to the child to decide and make it clear that the act is not obligatory. Parents must of course be on their guard against introducing too much self-denial into the lives of young children or of those who are not too strong. Even a child who is weak or sickly, however, should be given this training. To deprive him of it because of his delicate health or on account of his abnormal sensitiveness is ill-advised solicitude. There are certain ways of strengthening a child's will without causing him any injury.

EXAMPLE. On Shrove Tuesday Dorothy Snyder, nine years old, asks her mother what she should do during Lent. "Well, Dorothy," Mrs. Snyder replies, "I think that you might give up candy and the funny papers. Perhaps you could say a decade of the rosary every day too. And surely you will resolve not to go to any movies during Lent."

3. TRUTHFULNESS. In forming a child's character it is very important to foster in him a love of the truth. From his earliest years he should be led to look upon the virtue of veracity as a quality that is highly desirable and to consider all lying as mean and despicable. Parents should beware of concluding too quickly that their young child has been guilty of telling a falsehood. They should distinguish actual lying from the meaningless ramblings of a little child's imagination. One does not lie unless he can distinguish the true from the false and deliberately speaks against his mind. This means that lying requires real opposition between what a person says and what he thinks. He does not lie if he says what is actually false, believing it to be true. Many so-called lies of children are nothing more than misstatements which are due to the fact that the child is ignorant of the truth or is unable to distinguish clearly between what is objective fact and what he fancies to be fact. Some authorities assert that normal children below the age of four are wholly incapable of lying.

How does it happen that young children begin to tell lies? Not infrequently they are taught this evil practice by the bad example of those around them. A child hears his parents lie to avoid some inconvenience, and he imitates their example. It is often true that young children lie as a defense reaction. They are suddenly confronted with a direct question about some action of theirs, have not enough time to reflect, and so they tell a lie. Reflection is a slow process for children. Parents may unwittingly provide the child with an occasion for lying by questioning him in a manner that persuades him that telling the truth about his misdeed will undoubtedly bring severe punishment.

Example 1. The maid informed Mrs. Priory that she saw her son Henry, eleven years old, take fifty cents without permission from the desk drawer. Mrs. Priory at once summoned Henry and with a stern look on her face she asked: "Henry, where did you get the money for those candy bars on the table in your room?" "Oh, I found some money on the street on my way to school yesterday," Henry alleges. "That's a lie, Henry, and you know it," his mother sharply retorts.

Comment. Mrs. Priory should beware of driving her son into telling a lie. In the present case she should not have asked him about his misdeed as though she were seeking information. She should rather have let him know that she was aware of his theft and have given him motives for avoiding such actions in the future. If a child realizes that his parents knew the truth beforehand and used this knowledge to trap him, he will resent their trickiness and may harbor a grudge against them.

Example 2. Mr. Sumner asks his son: "Jim, where were you today? You didn't do that work in the garden that I wanted done." James answers: "I went swimming with the fellows, Dad." "Didn't your mother forbid you to go swimming so early in the spring, Son?" his father says.

Comment. Mr. Sumner should commend Jim for having manfully admitted the truth. If in Jim's case punishment is called for, it should be lessened because of the boy's honesty.

4. Honesty. The habit of honesty in all his actions should be inculcated in the child at an early age. He should be persuaded always to avoid cheating, even in the games which he plays with other youngsters. He should learn that he is obliged to show due regard for the property of others and to treat it with proper care. He must be made to realize that inflicting damage on things that are not his is wrong, whether these things belong to the city or state or to private citizens. The child when very young must be impressed with the evil of stealing anything. Experience teaches that even little

children can acquire a habit of taking a few pennies from their mother's purse without her permission. The amounts pilfered at home gradually increase in size as the child grows older, until a habit is formed. Parents should not neglect to punish fittingly such acts of dishonesty and should seriously endeavor to prevent future relapses. The only effective way of making a child honest is to inspire him with a high moral ideal. The mother should be untiring in praising in the child's presence the honest acts of others and in condemning all stealing as dishonorable and offensive to God. If parents suspect that their child is acquiring an evil habit, it is their duty to investigate the matter, and if their suspicions are confirmed, to apply a suitable remedy.

Example. Jerry Wallace, twelve years old, returns from the grocery store where he has made some purchases for his mother. "I'll keep a dime out of the change," Jerry says to himself. "She never counts it."

Comment. Parents should be on their guard against encouraging by their careless handling of money acts of dishonesty on the part of their children.

5. Freedom from Jealousy. Jealousy may be described as an immoderate rivalry which unreasonably demands the exclusive possession of the person loved. A child is often inspired with jealousy when he believes that another's presence occasions a loss for him. If, for example, he sees that his brother or sister habitually receives privileges which are denied to him, jealousy may grow up in his heart. A child easily becomes jealous of another if he is compared unfavorably with that person, or if he thinks that the other is getting his share of his parents' love. An excessive display of affection for a new baby in the presence of a young child

who up to then has received much attention may create jealousy. When he sees the new arrival occupying the chief interest of all, the feeling that he is being neglected is a natural reaction. Dogs have been known to injure and even to kill babies because of the jealousy created in them by a similar situation. Young children seem to have this same tendency. It is advisable to prepare the first child for the coming of the second, so that he will look forward to it as a source of joy. The newborn infant will not then be regarded as his rival, but as someone whom both he and his mother love dearly. Moreover, if he is permitted to help in little things with regard to the care of the baby, his relations with it will be benefited. To prevent children from becoming jealous parents should take care to show no favoritism. They must always be strictly just in their dealings with the children, meting out rewards and punishments, praise and blame, as each one deserves it. Within a child's hearing they should avoid comparing him unfavorably with his brothers or sisters. If a child has shown himself to be jealous, one remedy is to interest him in other things so as to distract him from comparisons between himself and others.

Example 1. Mr. Vaughan noticed that his three-year-old son Reginald appeared to be jealous of his six-year-old daughter Marie whenever he took Marie into his lap. To overcome his son's jealousy Mr. Vaughan increased his attention to Marie.

Comment. Reginald may have felt that Marie was coming between his father and himself, and this may have weakened his sense of security about his place in his father's affections. By increasing his attention to Marie, Mr. Vaughan ran the risk of intensifying Reginald's jealousy. He should have let Reginald see that he loved both his children equally, and his marks of affection should be largely the same for both.

Example 2. Mrs. Lark has three small children, Ann, George, and Elmer. She loves them all, but George is her favorite. He nearly always wears a sunny smile. He is quiet, neat, and helpful around the house. She makes no secret of the fact that she prefers him. "Why don't you and Elmer act like George?" she frequently asks Ann.

Comment. Mrs. Lark is not helping George by continually holding him up to his brother and sister as the model of proper conduct. Their mother's preference may lead Ann and Elmer to harbor resentment against George. Moreover, they will feel, in all probability, that their mother can rightly be accused of unfairness in her attitude toward them.

Pope Pius XII comments on the harm which parents can cause through favoritism.

> The whole education of your children would be ruined were they to discover in their parents—and their eyes are sharp enough to see—any signs of favouritism, undue preferences or antipathies in regard to any of them. For your own good and for the good of the family it must be clear that, whether you use measured severity or give encouragement and caresses, you have an equal love for all, a love which makes no distinction save for the correction of evil or for the encouragement of good. Have you not received them all equally from God?[1]

6. Respect for His Elders. Parents should inculcate in their children true esteem for those who are much older than themselves. Deference toward his elders is a quality that characterizes the properly instructed child. His father and mother can give him a good example of this virtue by their attitude toward their own parents and other relatives. The child will notice how his grandparents are treated,

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[1] Pius XII. "Allocution to a Concourse of Women of Catholic Action, November 26, 1941." *Clergy Review* 22:137-38, March 1942.

whether their opinions are received with respect or contempt. Old persons possess the practical wisdom of experience, and their judgment is as a rule mature. The child must learn to appreciate the noble qualities which old age so often brings.

Example. "Will you close that window, Jerry, please?" old Mr. Henderson asked his grandson; "it is rather cool in here." "Oh, Dad, it won't kill you," Jerry's father sharply interposed. "Leave the window open, Jerry. We want some fresh air. It's altogether too stuffy in this room."

Comment. By such a manner of acting Jerry's father is teaching his child disrespect for his grandparent, and very soon this disrespect may be transferred to himself.

Order in the Home

Domestic order is necessary if children's characters are to be formed as they should be. Moreover, a well-regulated home life is a good preparation for the later years of the child, when he must abide by so many civil laws and customs. It is important, therefore, that the activities of the household be carefully planned and supervised. Parents should lay down a few sensible rules which concern the domestic order and the proper training of the children—for example, the care of their rooms, the time for rising—and their exact observance of instructions concerning such matters should be insisted upon. The need for this is great, especially today in our own country, where home life is notoriously unstable and lax. The home has lost its true meaning for a great many of our nation's children because their parents have not the proper attitude toward family life. Father and mother are away frequently, and they allow their sons and daughters to go out and return home with no restrictions. As a consequence of this lack of domestic order the children grow up without ever knowing the nature of wholesome family life.

PUNCTUALITY AT MEALS. Children should be made to appear at all meals at the times specified, and their parents should set them a good example by their own punctuality. To permit the children to come late for their meals without a good reason tends to cultivate in them slovenly habits. Even though the mother for her part is perfectly willing to suffer the inconvenience of serving meals at all hours, she should nevertheless refuse to prepare food at unscheduled times and should punish late-comers. Not to act thus will prove detrimental to the children's character development.

EXAMPLE. Sidney Magner came home at two o'clock in the afternoon. "What kept you?" his mother asked. "Lunch is all over." "I was playing tennis," explained Sidney. "We went to 9-7. I couldn't break off in the middle of the set." "Well," his mother grumbled, "you won't get any lunch. I'll just give you a sandwich and a glass of milk."

COMMENT. If Sidney had been warned about coming late for meals and if his present excuse is judged to be insufficient, he should be made to prepare his own meal. Mrs. Magner should not compromise by getting the sandwich and milk for him.

LATE HOURS. How late in the evening may children be permitted to remain out of the house? The answer to this question is of course that the child should come home at a reasonable hour. The interpretation of the phrase "reasonable hour" is not easy, for it depends to a great extent on many circumstances. Parents can in general be guided in their interpretation of this time by what trustworthy, conservative persons of that section of the country deem fitting. Much depends on the customs of the particular locality and upon the age of the child. A boy or girl of fifteen should not be permitted the liberty of a young person of twenty. It should always be remembered that keeping late hours often means the loss of much-needed sleep, and that this practice may consequently prove not a little detrimental to the young person's health.

In practice, enforcing regulations about the hour at which the children are to return home after the party or dance often proves a vexing problem to parents. If all the other fathers and mothers allow their children to remain out until one or two o'clock in the morning, it is difficult for one father or mother to insist on their young boy's or girl's return home at twelve o'clock. In union, however, there is strength. What a mother might find too hard to enforce if she stood alone, she will do without difficulty if acting in unison with others. The best way, then, to meet the problem of the children's returning home at a respectable hour is to organize the parents. Let all agree upon a definite time limit, and let them resolve to enforce this rule strictly. In this way none of the children of the group can point to the other fathers or mothers as up-to-date and gifted with understanding, and at the same time brand their own parents as old-fashioned and altogether unreasonable.

EXAMPLE. Bertha Wilson, fourteen years of age, was met at the door by her mother. "Do you realize, young lady, that it is one o'clock in the morning?" Mrs. Wilson angrily asked. "Where have you been till this hour?" "We went to the nine-o'clock movie and then we stopped at a restaurant to get a snack," Bertha explained. "I don't think one o'clock is very late."

COMMENT. Mrs. Wilson should not permit her fourteen-year-old daughter to go to the late performance. Moreover, she should specify at what hour she wishes Bertha to return and should insist that she be home at that time.

Borrowing without Permission. A child should be made to respect the possessions of the other members of the family. A boy should not borrow without permission his brother's articles of clothing, bicycle, skates, or other sports equipment. A girl should not be permitted to help herself without asking to her sister's handkerchiefs, gloves, camera, wrist watch, perfume, or jewelry.

Thrift. Children can at an early age learn to exercise due care in the management of the things given for their use. They should not be allowed to destroy their toys, to leave their playthings out in the rain, to treat books in a careless way, to tear pages from magazines, to neglect the proper care of their clothes, and so forth. They can be trained not to waste water by leaving the faucet partially turned on, not to waste electricity by allowing lights to burn needlessly, not to waste heat by keeping the radiator on while the window is open. Such things, of little importance in themselves, can be valuable in training the child to habits of thrift.

Example. Jane, ten years of age, sits down to write a letter. Before the final copy is finished she spoils, through her own carelessness, three or four sheets of letter paper because of spotting and mistakes in spelling.

Comment. Jane's mother can point out to her that this manner of acting is to be disapproved, for it causes a loss not only of letter paper but of valuable time and energy. The mother might suggest to Jane: "You know, when I wish to be careful about a letter, I always write it out first on rough paper."

Timidity

It not infrequently happens that children become abnormally timid because of their home training. If the father and mother accustom the child to look to them for the solution of every difficulty that he meets, or if the regime is too repressive, the child will later feel unprepared to contend with the problems of life, and this feeling will make him timid. If parents never permit their child to make decisions of his own, but try to impose their will on him in all things, the child will be deprived of healthy self-confidence. If parents are hypercritical of their child's conduct, he will probably develop an ever-present fear of arousing their displeasure by his every action, and the effect may be habitual hesitancy and diffidence. Branding a child's questions as absurd, laughing at his ignorance, waving aside his every opinion as unworthy of serious consideration, rarely allowing him to express his views or failing to encourage him to do so, exaggerating the importance of his mistakes, frequently reminding him of his past blunders—these are ways in which we can prevent a child's self-confidence from developing normally.

Children should therefore be encouraged to take part in the discussions of the family group. Parents will foster self-assurance in the child by listening to him attentively, by stimulating him to add his bit to the general conversation, by correcting his mistakes tactfully, by lending a sympathetic ear to the topics which he prefers to discuss. When differences of opinion arise parents should not take the attitude that their child is always wrong. If they admit their own mistakes, this will help to give the young person self-confidence and will provide him with an object lesson in humility which may leave an indelible stamp on his character.

Example. Mr. Sweeney believes that he is merely giving his boys sound, wholesome character training, but his sons regard him as a tyrant. He is known to be immoderate in his demands on them, shows himself intolerant if they fail to live up to his expectations, will not listen to their just excuses, often calls them worthless and lazy.

COMMENT. Mr. Sweeney is misguided in following this type of training, for he is not only unfair to the boys but runs the risk of developing in them excessive timidity.

Fear

Fear is a passion with which nature endows man for his protection. This emotion warns him against many dangers in life, and when it remains healthy proves very beneficial. In some persons, however, there are kinds of fear which are unhealthy. These fears are abnormally strong reactions to certain situations. Things which inspire no fear in the normal individual cause some persons to tremble with fright. Psychologists assert that all abnormal fears are acquired and that very many of them are acquired in childhood. It is profitable, then, for parents to study the causes of these exaggerated fears, so that they may guard their children against them. The cause of fears in very young children is a strong and sudden stimulus. Examples of such a stimulus are falling, pain, and very loud noises. A dog which without warning jumps up on a baby's lap or knocks him down can create in the child an exaggerated fear of all dogs. If the high chair in which the baby is sitting tips over and gives him a bad fall, this may be the beginning of an abnormal fear of heights. Children should be protected against shocks which might beget abnormal fears. For example, to take hold of a young child and to go through the motion of hurling him in front of a passing automobile, or of tossing him into the blazing hearth, or of throwing him out the window is cruel and stupid.

Example. Little Harry Forsythe was screaming in a fit of temper. "Very well," his mother warned him, "if you keep on, I'll call a policeman and he'll put you in jail and leave you all alone in a cold, dark room."

Comment. Mrs. Forsythe is very ill-advised in thus frightening her son. She is leading him to regard with dread one whose office it is to protect and befriend the young, and she is furthermore fostering in the child the fear of darkness. Mrs. Forsythe should quietly act on the advice given on page 264.

Horrifying motion pictures, vividly narrated stories about ghastly crimes or about ghosts, can have a most injurious effect upon a child's impressionable mind. The childish imagination colors and magnifies these ugly pictures and clothes them with reality, so that for him these hideous sights become living things. Parents should not only guard the child against such harmful stimuli; they should be on the alert to discover signs of any unhealthy fears which their child may be acquiring. Once they ascertain that such a fear is actually being formed in the child, they should quickly apply an effective remedy.

It often happens that the bad example of parents breeds various fears in the child. If a child notices a terrified expression on his mother's face when it is thundering and lightning, he himself may develop an intense fear of these natural phenomena. If he overhears his parents describing the goring to death of a neighbor by a bull, he may be filled with terror at the sight of all bulls. If a little girl's older sister screams at the sight of a mouse, she will probably develop a similar fear of mice.

What remedy is advisable in endeavoring to help a child to overcome an unhealthy fear? Ridicule of the fear is no cure. Moreover, to try to explain away the cause of the child's fear, or to persuade him that it is harmless, is as a rule a method that helps but little. The method which is often successful is that of re-educating the youngster. This consists in connecting something pleasant in the mind of the child with the object which he fears. If the child has a fear of cats, he can be given something he likes very much—for example, ice cream—whenever the family cat is brought into the same room with him. Thus he will begin to associate a pleasure-giving object with the cat. It should be remembered that the object of his fear must be introduced very gradually, in order to succeed with the cure. This object—for example, a cat—should enter the scene, at first, only at a distance. It can later be brought nearer and nearer to the child by small degrees. If the child is afraid of the dark, he might be sent often into a room that is poorly lighted in search of something that he likes. The mother might place there beforehand some new toy, the discovery of which will give the child pleasure. On each successive occasion the room can be dimmed more and more, until finally it is wholly dark. Because his mind is occupied in thinking about the toy, the child will unwittingly grow accustomed to the darkness.

In overcoming a child's fear the parents should lead him to do what he has learned to dread, but they must proceed slowly. A child may, for example, have developed great fear of the water. To drop him into deep water in the attempt once and for all to get him over his fright would be folly. One should rather allow him to play by the lake shore for some time. When he becomes accustomed to this proximity to the water, the parent can persuade him to go to the water's edge. Later the child might be prevailed upon to step into the water up to his ankles, and so forth. He will gather more courage with each new advance and will finally be cured completely of his fear.

Encouragement

Parents should not only praise their child for his good conduct; they should at times give him a reward for his behavior. Praise should not, however, be given too lavishly. A safe rule in this matter might be stated as follows. The praise should be sufficient to encourage the child to continue in his present becoming way of acting, but should not be so plentiful that it will give him a false esteem of his own worth. It should not be given so often as to lead him to expect praise for every good act which he performs. Too much praise will make a child conceited. Again, if the young person becomes so accustomed to praise that he looks for it after his every virtuous act, failure to receive it may bring discouragement. In the event that the child is richly gifted by nature, his talents should be frankly acknowledged, but one must take care that this provides no occasion for sinful pride. The young person must be taught that he should not boast about them as though he were their cause. To such children, especially, parents should emphasize the nature and the desirability of the virtue of Christlike humility.

EXAMPLE 1. Mrs. McGuire noticed that little Mildred, five years old, was on the verge of tears because all the colors of her painting were running together. "That's a beautiful shade of blue, Mildred," Mrs. McGuire comments. "Did you paint that all by yourself? Now you can make the next picture even better by not using so much water. Then the paint won't run, you see."

EXAMPLE 2. John and Henry Evers, eight-year-old twins, are playing catch together. Henry, disgusted with himself, throws down his glove with the words, "That's the fifth one I missed."

His father, seeing the boy's angry face, calls out to him: "You are doing all right, Henry. You've got to be patient, that's all. All you need is practice. Here, let's see that ball," and Mr. Evers throws him a few that Henry could miss only with difficulty. "You see, Henry," his father says, "I knew you could do it."

Companionship

If parents frequently participate in the activities of their children, their interest will bring their children much genuine pleasure. Aside from the fact that it will give joy to the parents, close companionship with their offspring will prove most beneficial to the children. A father is guilty of negligence in his duty toward his children if he contents himself with providing for them the necessities of life, and if his habitual attitude toward them is one of seeming indifference. It is not enough for him to prove himself a stern disciplinarian at critical times, or to display forced friendliness on special occasions. In order to guide them as he should, he must come to know them intimately. He must learn their weaknesses and their strong points, their worries and their problems, their failures and their successes. To do this effectively he must, first of all, be capable of relegating himself to the background to the extent of developing an abiding and genuine interest in his children. He should realize, in the second place, that he cannot gain an insight into their difficulties and an acquaintance with their true selves through an occasional confidential chat. Such knowledge comes only from a day-after-day sharing in their lives. Everything that concerns them should win the attention of the parents: their likes and dislikes, their companions, events at school, their games, their reading, and so forth. Many of these things may appear trifling in the eyes of the parents, but it is well to remember that, though they may in themselves be of little importance, nevertheless they actually loom large in the limited horizon of the child.

Example. Carter Litchfield is a prosperous lawyer. All week he works from early morning till late at night. Because of his exceptionally busy day he sees little of his three young children. On Sunday, after the nine-o'clock Mass, he goes to the golf club and spends the day getting a "little well-earned recreation," as he puts it. "After six hard days at the office, I contend that I certainly deserve some diversion."

Comment. Mr. Litchfield may be very successful as a lawyer, but he is failing in his role of father. Even at the cost of advancing more slowly in his profession, he should make it his business to arrange things so that he has sufficient time with his family.

CASES TO BE ANALYZED

For convenience the Cases to Be Analyzed in this chapter are grouped according to some of the more important topics discussed in the chapter.

Food Habits

1. "Mother," seven-year-old Sadie said, "I don't want this fish. I don't like fish." "But you must eat it, dear," Mrs. Brooks told her. "It is good for you. It'll nourish the brain." "I don't like the way it tastes and I hate the way it smells," Sadie complained. Mrs. Brooks let the matter rest, for, she said, "There's no use forcing her to eat what she abhors," but she tried to think of some way to overcome Sadie's distaste for this very beneficial kind of food.

Discipline and Punishment

2. "Whenever little Marty makes any mistakes," Mrs. Van Dyke confides to her mother, "I just use a bit of ridicule on

him." "I don't think you will find that very effective," her mother warns.

3. Four-year-old Susan Hardy is having a temper tantrum. She has flung herself down and is kicking her heels against the floor. Her mother is at a loss as to what to do with her. Should she take her up in her arms and try to calm her? Or should she give Susan a spanking? Mrs. Hardy admits that she does not know.

4. Lauretta Harper, five years of age, has a violent temper. When she does not like a thing she stamps around and utters piercing screams. One day when Lauretta was in a tantrum, Mrs. Harper filled a large dish with cold water and dashed the contents into Lauretta's face. The little girl, astonished, stopped screaming at once. "Now, Lauretta," her mother quietly ordered, "go upstairs and change your dress like a good girl." Mrs. Harper's sister believes that such treatment of tantrums is psychologically undesirable.

5. "Whenever my little Helen acts up," says Mrs. McDougall, "I send her to bed, even though it is the middle of the day." "I lock my Albert in the clothes closet when he doesn't mind," Mrs. Linsley observes. "I used to make him go to bed, but I have heard that experts believe that that is not a good thing to do."

6. Gerald, six years old, had been told that he could not go outside to play, and so he sat in his chair in the living room, sulking. His mother did not know whether to try to coax him to engage in games in the house or merely to pay no attention to him.

7. "Ada," nine-year-old Genevieve Wintergreen commanded the maid, "get my camera on the front porch." The servant brought the camera and Genevieve snatched it from

her hand without a word of thanks. Not long after, Ada reminded her charge: "Genevieve, it is time for bed. Come, we'll go upstairs now." "I won't," the little girl retorted. "But you must, my dear," Ada insisted. "Mamma," Genevieve called to her mother, "Ada wants me to go to bed now. It's early. Can't I stay up a while?" "You can wait for half an hour more, dear," Mrs. Wintergreen replied.

8. "That Spencer boy has no manners at all," Mrs. Calvin remarked. "He is nothing but a boorish and selfish brat. He is very loud-mouthed and rarely shows any consideration for those around him." Mrs. Boggin agreed with her, but afterward she said to her neighbor: "It's strange how Mrs. Calvin sees so much wrong with Tom Spencer but she overlooks the very same faults in her own son."

9. Mrs. Lee was sitting in a restaurant with her seven-year-old daughter Cecilia. Noticing a man at the next table whose arm had been amputated at the wrist, Cecilia called out, "Mother, look at that man. He has only one hand." Later in the afternoon Mrs. Lee was talking with a young woman who stuttered badly, and Cecilia laughed aloud at this girl's defective speech.

10. Beatrice Logan, twelve years old, often flares up in trying situations. She becomes very angry at her companions, and she says and does things that she afterward regrets. Her mother observes these angry moods but does nothing to correct her daughter, for, she says, "Beatrice is young and will grow out of these fits of temper."

Prayer and Self-denial

11. Mrs. Liebold is preparing her little boy for his first confession. "Now you can practice going to confession to me.

Kneel down right here and bless yourself and make up a list of sins, just as though you were going to the priest."

12. Mrs. Vernon notices that her seven-year-old son, William, has failed to offer to his playmates any of the candy which she gave him. Occasionally she sees him go off by himself, eat a few pieces of candy, and then return to play with the other children. She does not approve of her son's selfish way of acting, but she is at a loss to think of any method of correcting it.

13. On several occasions Alfred Walker, nine years old, has been observed in the act of showing cruelty to animals. Without any particular reason he has severely beaten his dog with a large club and he has slashed the ear of a cat. His mother is not alarmed over these actions, for she believes that they are typical of young boys.

14. Mrs. Downey has been trying to inculcate in her young son a spirit of penance. "Let's not say a word or make any unnecessary noise for the next half hour, Pat," she suggests, "and we will offer up this act for the souls in purgatory."

15. "Now don't be reading over my shoulder, Lillian, please," Mrs. Griffin counseled her ten-year-old daughter. "You're altogether too curious." "I thought you said once that curiosity is a virtue," Lillian said in her own defense. "Why not encourage it, then?" "Well," her mother replied, "if you don't curb curiosity in some way, it will get you into difficulties, and you can start right now by not trying to read this letter over my shoulder."

Truthfulness and Honesty

16. "Now, when the conductor comes for the fare, Bernice, dear," Mrs. Blaine says to her thirteen-year-old daughter,

"you slump down a little in your seat so he will think you're only eleven years old." "Why?" Bernice asks. "We don't want to pay full fare for you," Mrs. Blaine explains. "You see, if I tell him that you are only eleven years of age, you will ride for half fare."

17. Mrs. Scheren sees her son Jeremiah, eight years of age, playing with a brand-new baseball. "Where did you get that, Jerry?" she asks. "I found it," he answers briefly. Investigation reveals the fact that Jeremiah has stolen, not only the baseball, but two gloves as well from the Eagle Sports Shop. Mrs. Scheren does not know what she should do about her son's misdeeds. It might prove very embarrassing to him if he were made to return the stolen articles.

18. While Mrs. Stenson is watching her eight-year-old son John playing in a city park, she sees him deliberately break two windows in a tool house on the premises. She refrains from calling him to task for this mischievous behavior because, she says, "This park belongs to the taxpayers and I pay plenty of taxes."

19. Mr. Jenkins has discovered that his son Clarence, eleven years old, has been taking a newspaper every day from the stand at the corner without putting any money in the box. Moreover, he has been sneaking rides on the streetcar without paying his fare. "I don't mind about the streetcar business," Mr. Jenkins tells his wife. "That company is rich and they'll never miss the few cents Clarence cheats them out of. But I feel that stealing money from that newspaper-boy's stand is an entirely different matter."

20. Mrs. Forrey gave her young son fifteen cents for the Sunday collection. When the basket at church was passed, Edward put in the nickel and kept the dime. Mrs. Forrey

observed this, and learned later that Edward spent the ten cents on candy bars.

Jealousy

21. "Mother," Aileen, ten years of age, reported, "Jimmie wouldn't wash his face and hands before lunch and he lit a bonfire right near the house." "Aileen's a tattletale," Jimmie said. "She's just trying to get even with me, Mother."

22. John Rilson is convinced that his father prefers his brother, Vincent, to him. Vincent is never punished for things that would certainly bring chastisement to John. Whenever Vincent gets into a scrape his excuses are always accepted, whereas John's would be carefully investigated.

23. "Mother," Sally Dugan complained, "Tom slapped me real hard and spoke rough to me just because I wouldn't do what he wanted." "You are as big as your brother, Sally," Mrs. Dugan replied. "You ought to be able to take care of yourself. Don't come to me for help."

Order in the Home

24. Lillian Hendricks, sixteen years of age, went to a dance with a college boy and returned home at four o'clock in the morning. Her mother was so angry at Lillian that she refused to speak to her for two or three days. Mrs. Hendricks afterward wondered if she should have acted toward her daughter in this way.

25. "No, I can't go tonight," seventeen-year-old Winifred explains to her friend, Sidney, "because this is Wednesday and I'm allowed out only on Friday and Saturday nights." "What, only two nights a week!" exclaims Sidney. "They are certainly terribly hard on you."

26. John Wallace, ten years old, came home, hung his coat on a hanger, and put it with his cap in the clothes closet. "That's the way to do, John," Mrs. Wallace observes. "You can easily do that every time. See that you do so, won't you?" Mr. Wallace does not approve of his wife's remark.

Timidity and Fear

27. "Mamma," cried Elizabeth, five years of age, "come here quick. There's a burglar under my bed." "That's impossible, dear," her mother replied; "you're just imagining things again. Go to sleep like a good girl." "But, Mother," Elizabeth persisted, "I can see his foot." "Be quiet," her mother said, "or I'll come and give you a spanking."

28. A heavy flowerpot fell from a sixth-story window and nearly killed nine-year-old Joe Hicks. The crash of the pot on the pavement only a few inches from where Joe was standing left the boy badly frightened. "Forget about it, Joe," his father advised him. "Don't talk about it to anyone. That's the best thing for you to do."

29. Richard Dudley, eight years of age, was in an automobile accident two weeks ago. Since that time he trembles and cries whenever his father puts him into the family car. Mr. Dudley has tried in vain to overcome this fear.

30. John Taylor, eleven years old, was representing his class in congratulating the pastor on the occasion of the latter's golden jubilee. In the middle of his speech John's memory failed him and he was unable to finish the address. "The best way to treat that," his father confided to Mrs. Taylor afterward, "is to kid him about it. We'll just laugh it off." Mrs. Taylor frowns, for she thinks the less said about his failure the better.

31. Mrs. Swanson, the mother of two small girls, has just died. Her husband is now confronted with the problem of breaking the news to the children. He is debating with himself as to whether he should show them the lifeless body of their mother lying in the coffin.

Encouragement and Companionship

32. Harvey Noonan, six years of age, is trying to print some capital letters on his scratch-pad. Suddenly, overcome with despair, he angrily tears up the paper and with tears in his eyes exclaims: "I can't write on this paper. I just can't do it. That's all there is to it."

33. "I think the woman was wearing a brown coat and . . ." Thomas Saunders was saying. "The woman had on a gray coat," his mother interrupted. "You're wrong again, Tom. You're always wrong."

34. "Tess, dear," Mrs. Greer said to her ten-year-old daughter, "stop that awful singing, won't you? You are driving me crazy. Your voice sounds like a crow's."

35. "I don't know why it is that my son John just doesn't take to some hobby or other," Mr. Lawrence comments. "I've told him time and again how useful hobbies are and that he should get one." "Well," Mr. Hanley observes, "I have had no trouble convincing my boy. You see, I make a hobby of gardening. After my day at the office I go home and putter around in the back yard with my flowers and bushes. My boy generally wants to help me, and now he is just as enthusiastic over gardening as I am."

36. "Mamma, my scooter's broken. Will you fix it for me?" little Billie asks his mother. "Wait till your daddy comes home this evening, Billie," Mrs. Monroe replies, "and

he will repair it for you. You know, he can do those things much better than I can." "But I need the scooter now," Billie argues. "You can play with your wagon instead," his mother suggests. "Load it with these boxes."

37. "Dad, have you got a few minutes to spare?" Dave Lunn asks one evening after supper. "I want to talk something over with you." "It isn't important, is it, Son?" Mr. Lunn questions him. "I don't know," Dave replies. "Well, let me read the newspaper in peace," his father grumbles. "You can talk over whatever is on your mind with your mother. I can't be bothered now."

38. Jerome Barry is a very hard-working merchant. His ambition is to make a large fortune so that he can give his wife and children everything that they desire. His feverish activity, however, keeps Mr. Barry at his place of business almost every evening, and he frequently is so tired on Sunday that he spends most of the day sleeping.

TOPICS FOR DISCUSSION[1]

1. Discord in the home has a bad effect on the children.
2. A father should try to make a "pal" of his son.
3. It is more difficult to rear girls than boys.
4. Nagging a child does more harm than good.
5. Corporal punishment of children should often be employed to prevent spoiling them.
6. Parents should make good any damage their children do to the property of a neighbor.
7. Parents should try to prevent their children from indulging in the use of slang.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

8. High-school girls and boys should always be home from dances by one o'clock in the morning.

9. A boy should not be made to help wash the dishes.

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CHAPTER XX

The Child's Schooling

THE FATHER AND MOTHER ARE A CHILD'S FIRST TEACHERS AND in the home itself they impart to him much useful knowledge. Because, however, the fields of learning in which boys and girls should receive careful instruction are so varied and complex, the home education must be supplemented by formal schooling. Most parents are not prepared to teach the many courses of studies which are taken in grammar school and high school, nor would they have the patience and skill to give their child the systematic training which one receives in the classroom. In the present chapter we shall discuss the problems that arise in connection with the child's education in schools to which he may be sent.

Nursery Schools

Nursery schools are schools established for the care and training of young children between the ages of two and five. These schools often take complete charge of the child for about six or seven hours of the day. They provide him with a well-balanced, nutritive diet, supervised play, protection against physical injuries, and the correction of curable physical defects. A nursery school can greatly benefit a child whose home conditions are abnormal. It can supply, to some degree, for the lack of love and tender care in the case of a child whose parents are seriously remiss in their duty. Nursery schools have, as can be seen, certain undeniable advantages. Are mothers, therefore, to be encouraged to send their children to nursery schools? Nursery schools obviously fill a genuine need when youngsters cannot be cared for at home. An example of this is the case of a mother who is obliged to earn her livelihood outside the home and who is unable to give her child into the custody of a near relative during the daytime. Such mothers are justified in seeking the aid of a nursery school. Such circumstances, however, must be considered exceptional. In general, children should not be entrusted to such institutions. The reasons are as follows:

1. Nursery schools cannot replace the environment of a good home where the child enjoys the feeling of security, affection, parental understanding, and relaxation. In the quiet, peaceful, and familiar surroundings of the home young children are more at ease and grow up more naturally. Even children who are very small sense the institutional character of nursery schools.

2. It is preferable to keep children under four years of age away from strange children and strange supervisors. During the first three or four years of their life mastering ways of doing so many new things keeps them busy. Learning how to associate properly with other children has its various problems, and this is an unnecessary and an undesirable burden to place on a child who is but two or three years old.

3. School personnel cannot give the child either the love or the understanding which he would usually find at home.

They cannot provide him with the singlehearted and selfless attention of his own parents. Every normal mother has a deep, enduring, and highly personal love for her child, and she burns with a strong, ever-present desire to procure his good. The teacher's interest in the children committed to her care is necessarily of a more general nature. With a large group to supervise she must give her attention impartially to all. Moreover, numberless bonds of affection unite mother and child. By nature they instinctively love each other. No such relationship exists between a child and his school teachers. Nursery-school supervisors cannot supply the parents' understanding. Almost every mother has an intimate and a very sympathetic understanding of her own child. Far more readily than a school teacher, she can recognize and supply his needs, discover and develop his talents, train his character. His stubbornness, clumsiness, unresponsiveness, do not discourage her in the task of rearing him in the proper way. Because of the more intimate relations of family life she is better situated than the school teacher to discover moral defects especially, and she is more sympathetic and patient in applying remedies.

Giving the Child a Catholic Education

Children should be given an education which is looked upon as suitable to their condition in life. In the majority of cases today, at least in our cities, a high-school education seems to be desirable. Catholic children should of course be sent to a Catholic school, for according to church law (Canon 1374) they are forbidden to frequent non-Catholic schools, and this prohibition includes grade schools, high schools, colleges, and universities.

Attending schools where there is no teaching of Catholic doctrine will, in one way or another, generally prove injurious both to faith and morals. First of all, the student does not receive the Catholic instruction that he should be getting at school; namely, the systematic teaching of the dogmas of the Church and the orderly explanation of Christian morality. Only in rare cases are these provided for in the home. As a consequence, the completion of his training in a non-Catholic institution will leave him with a deplorable lack of theological knowledge and character training. Secondly, since religious truths and Christian moral principles are passed over in complete silence in such schools, the pupil will readily conclude that knowledge of such things is of little importance. This will pave the way for negligence in the practice of his Christian duties. Experience has shown that it not infrequently happens that such a student eventually loses the faith completely.

High-school and college students can be harmed greatly by the example and teaching of their professors and the evil influence of their textbooks and prescribed reading. Many non-Catholic universities and colleges demand the reading of works that have a gravely harmful effect on the ordinary Catholic of college age. Experience teaches us that such noxious reading has meant the undermining of morality and loss of faith for many a Catholic who, up to that time, had been fervent in his religious practices. In some non-Catholic schools, though the doctrine taught is not especially inimical to the Catholic faith, danger to morals will arise from regular companionship with those who have no strict code of morality. If Catholic parents actually realized the disastrous influences which are at work in many non-Catholic schools, they would never think of sending their children into the midst of such grave dangers.

The natural law forbids unnecessarily risking harm to one's faith or morals. Parents would sin grievously if they sent their children to any school or college where there was evidently proximate danger to faith or morals. This remains true even though parents have the most weighty reasons for so acting. To send their children to schools (for example, public schools, non-Catholic military schools, and so forth) where these dangers are not proximate may be allowed by their bishop for good reasons (for example, in order to obtain technical instruction that is not to be had in any Catholic school in that vicinity), provided precautions are taken to make up for the lack of positive religious training by means of instruction at home or elsewhere. In all such cases the bishop must be consulted, for he is the proper judge as to whether one's reasons are sufficient (Canon 1374). The permission that must be obtained from the bishop is generally requested through one's pastor.

Example. Since the Perkins' residence is across the street from the Lincoln Public School, Mr. Perkins, a Catholic, sends his boy John, ten years of age, to that institution. "It would be foolish," he argues, "to have John go to St. Patrick's, which is a mile away, when he has a good school at his front door. Besides, I know for a fact that by far the majority of the teachers over at the Lincoln School are Catholics."

Comment. That John would have to travel a distance of one mile to the Catholic school would not necessarily justify his attending the public school which is across the street from his home. Nor does the fact that the Lincoln's teaching staff is predominantly Catholic put that school in the same category as Catholic institutions of learning. It still remains a school which bans the teaching of religion and which falls under the prohibition of the Church regarding Catholic children.

Teacher and Child

Many parents tend spontaneously to resent any unfavorable criticism of their children. This tendency may stem from an immoderate love for their offspring. It may arise from pride if they view the alleged defects in the child as a reflection on his parents. It often happens that, when the teacher at school punishes a child for misbehavior, the child's parents are resentful. The cause of the teacher's punishment may have been little failings which an indulgent mother overlooked. Very many parents are blind to the imperfections of their own children. Parents should take this fact into consideration, and when a teacher ascribes to the child certain defects of which they had not been aware, they should not take it for granted that the teacher is mistaken. He is usually a better judge than they, for he has no prejudices regarding this particular pupil. Parents should be grateful to learn about the child's faults and should cooperate with the teacher in administering corrective measures. When a mother sides with her child against his teacher, she implies that she does not believe the teacher's accusations. This attitude on her part will result in the lessening of the teacher's influence over the child and will encourage disobedience. Parents' habitual attitude should be that, in all disagreements between the teacher and child, the teacher is right, the child is wrong. They should try to cooperate with the teacher as best they can, for it is impossible for the school to accomplish its task of educating the child properly if the parents are antagonistic. If at times a mother believes that her child is being treated unfairly or unskillfully, she should, preferably without the child's knowledge, investigate by consulting the teacher.

EXAMPLE. Sister Anastasia listens patiently to Mr. Brockman. "I tell you, Sister, what you say is fantastic. Billie would never do a thing like that." "But, Mr. Brockman," the nun protests, "Sister Monica saw him taking the money out of Tom Joyce's overcoat pocket. It was hanging in the corridor, you know." "Sister Monica must be mistaken," Mr. Brockman asserts heatedly. "I can't believe that my boy is a thief."

Pope Pius XII stresses the importance of harmonious and effective cooperation between parents and the teachers of their children:

> However eminent school-teachers may be in their profession they will have little success in the formation of your children without your collaboration—still less if instead of helping and lending support to their efforts you were to counteract and oppose them. What a misfortune it would be if at home your indulgence and fond weakness were to undo all that has been done at school, at catechism or in Catholic associations, to form the character and foster the piety of your children.[1]

Boarding Schools

Is it preferable to have one's child attend a day school or should he be sent away to a boarding school? It is not possible to give an answer to this question without analyzing the case of the individual child who is involved. It must be said that in general it is more beneficial for the child if he lives at home and attends school during the daytime. In his encyclical on the *Christian Education of Youth,* Pope Pius XI said: "That education, as a rule, will be more effective and lasting which is received in a well-ordered and well-discipled Christian family."[1] If the child is sent to a boarding school, he is withdrawn for nine months of the year from the direct influence of the parents. He will, then, be deprived in great measure of the good example, of the salutary warnings, of the loving care and wise advice, of his father and mother. He will lose much of the refining influence of Christian family life, and boys are apt to fail to acquire in a boarding school the cultural manners of a gentleman. Such schools have of necessity an institutional atmosphere, and cannot replace the home environment.

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[1] Pius XII. "Allocution to a Concourse of Women of Catholic Action, November 26, 1941." *Clergy Review* 22:137, March 1942.

Parents should aim to become the intimate friends and trusted companions of their children. If a child is sent away to school, this objective is more difficult to achieve. The father especially, because of his limited time at home, would thus find himself greatly handicapped in his efforts to become the confidant of his child. Moreover, at boarding school the child is usually under the guidance of those of his own sex only. Consequently he will be deprived for long periods of the wholesome influence of the other sex, and his character development will probably suffer. When the home conditions are wholesome and when the child is normal, he should reside at home during the formative years of his life. In exceptional cases, however, it is preferable to send a child away to school. The parents should carefully weigh the needs of their own child and decide accordingly.

Boarding schools have the advantage of providing more supervised-study periods than are customary in day schools. A child, when at home, may fail to apply himself to his schoolwork because of his irresponsibility, because of the numerous distractions of city life, because of home conditions that are unfavorable to study (for example, lack of privacy, constant noise), or for some other reason. Such a boy or girl would undoubtedly improve at a boarding school. Life at boarding school involves spending the greater part of the day in the company of a large number of others, and so it often proves very beneficial to a child who is inclined to be unsocial. At boarding school the young person must decide many things on his own responsibility and without the advice of his parents. This fact will help to develop in him a certain amount of independence of judgment. A boarding school seems to be preferable in the following cases:

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[1] Pius XI. *Christian Education of Youth.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 57.

1. When both parents must work outside the home and no near relative is available to care for the child.
2. When the father, a widower, cannot give his daughter the care she requires.
3. When a widowed mother has a son who is without any male influence at home. The men teachers at a boarding school may help to supply this need.
4. When the child's present companions are evidently exerting an evil influence on him, and when it is difficult for him to avoid them.
5. When the parents cannot give the child the training that is necessary to overcome some special defect.

Example. Wilfred Rice is fifteen years old. His elder brother, Gerald, has exerted a dominating influence in Wilfred's life. Because Gerald is highly intelligent and very practical, he is the one who generally takes the lead in all their activities. As a result of this, Wilfred has developed the tendency to depend too much on his brother. In order to give him the opportunity of learning to rely on his own judgment, his father wisely sends Wilfred to a Catholic boarding school.

CASES TO BE ANALYZED

1. "I see Elmer is getting good grades in his algebra, Sarah," Michael Marvin observed to his wife. "Well, I suppose you're proud of that," Mrs. Marvin replied. "You do most of his homework for him." "That seems to be just what he needs," Michael said, defensively. "Besides, it helps me to keep up on my math."

2. "James was not doing too well during his first years at school," Mrs. Harney confided to Mrs. Larkin, "but that was before I started to work with him on his studies." "What do you do?" Mrs. Larkin asked. "I see that he studies at least a full hour every evening after supper, and then I make him recite his lessons to me."

3. Sister Theresa, the principal of St. Mary High School, called Mrs. Owens by telephone to inform her that her daughter Joan was absent from class that afternoon. "Is she sick, Mrs. Owens?" Sister asked. "Oh, no, she is not home," Mrs. Owens answered. "She is probably at a movie. Don't worry, Sister. I used to skip school occasionally too when I was a youngster."

4. Lucille Dorger, fifteen years of age, was tired of going to school day after day. In order to break the monotony of her life she absented herself from school twice to attend the movies. When Mrs. Dorger learned of her daughter's fault she was very angry with her, but she did not know what to do about the whole affair.

5. Mr. Richards happened to overhear his son Bert discussing affairs at school. "Itchy Lane gave us enough home-

work to last all during the vacation," Bert complains to his companion, Tom, "and all because Bugs Meyer threw those paper wads." Mr. Richards realizes that the Itchy Lane referred to is the boy's professor, but he does not know whether to call Bert to task or not.

6. "My boy Fred," says Mr. Gould, "takes no interest whatsoever in the study of Spanish. I wish that I could find some way of getting him to learn that language."

7. Mr. Steen frowns as he looks at his son Paul's report card. "You got an average of only 86, Paul. Harry Tepley got 90. His father told me that today. What's the matter with you anyway, Paul? Aren't you as good as Harry? Make sure you get an average of 90 next quarter."

8. "My little Anna is completely deaf," Mrs. Ruth said to her friend Mrs. Hawkes. "Now that she is six years old I have to send her to school. Why is it that the Catholic Church does not provide facilities for educating the deaf?"

TOPICS FOR DISCUSSION[1]

1. The state may licitly force parents to send all their children to school.

2. If the majority of the parents consent, the state may establish a monopoly on the education of its subjects.

3. It is well not to have a child enter the first grade before he is seven years old.

4. Parents who are financially well off should have every one of their children take music lessons.

5. If the parents can afford the expense, all boys and girls should be given a college education.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

6. A Catholic girl of strong character will suffer little moral harm in a public high school.
7. The Catholic grammar school has been proved to be superior to the public grammar school.
8. Parochial schools are un-American.

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CHAPTER XXI

Work and the Child's Money

Children should learn to esteem work as something that is honorable and fitting for all. Christ Himself is our supreme model of salutary living, and He saw fit freely to engage in manual labor. Young boys and girls should be taught to like work and not to look upon it as something unpleasant or degrading. It should be made clear to them that working brings with it genuine satisfaction, the satisfaction that comes from honest accomplishment. When children dislike work it is because they have acquired this distaste from adults. The adults with whom the child comes in contact generally refer to work as though it were mere drudgery, and they thus give the child the impression that it is better to avoid it if possible. Children should be persuaded that the performance of some useful task is expected of everybody, and that a life of idleness is a useless life ill befitting a human being. Parents should endeavor to cultivate in the child the habit of becoming absorbed in whatever job he takes up. Such wholehearted attention to his work will make the child better able to overlook the fatigue and the difficulties which some tasks entail. A sense of responsibility, too, should be inculcated in the child, even while he is still very young. This can be done by having him do various little tasks at home.

Some of the chores about the house which children of various ages can be given to perform are as follows: tidying up rooms, watering plants and arranging flowers, setting the table for meals, making beds, shining the silverware, washing dishes, sweeping and scrubbing floors, washing windows, mowing the lawn, cleaning the garage, polishing the automobile, caring for the furnace, shoveling snow, and so forth. Doing such chores gives the child a sense of importance and accomplishment. He feels that he is contributing something and that he is really a valuable part of the family circle. Parents have an excellent opportunity of encouraging the child by complimenting him on his work and by showing due appreciation of his efforts. Some of these tasks should be assigned definitely to each child.

Children should be held responsible for the faithful and prompt performance of every task assigned them, and no one should be excused except for a good reason. The jobs should be changed regularly, so that all may share equally in the work. A child should, moreover, be encouraged to volunteer to help his mother and not to wait for her to assign him a task. Children who help with the housework contribute something to the running of the home and learn to cooperate with the mother and other members of the family. This will serve to prevent laziness and to inculcate a spirit of unselfishness. One must not give a child too many jobs, or jobs that are too complicated or too heavy for him. A child has too many tasks to perform if after their completion not enough time remains for preparing his schoolwork, for sufficient recreation, and for a certain amount of useful reading.

Example. "I'll give you ten cents every time you dry the dishes for your mother," Mr. Keller promises his twelve-year-old daughter Josephine. Then, turning to his young son, he says, "And Tom, I'll give you a quarter every time you cut the grass."

Comment. It seems preferable for Mr. Keller to refrain from making it a rule to remunerate his children for ordinary household work. (See "Children's Earnings," pages 311-13.)

Work Outside the Home

Should a child be allowed to work outside the home during the course of the school year? As a rule, this should not be permitted. During his school days the child should have as his first objective the acquiring of a solid, well-rounded education. If he should take a part-time job, his schooling would suffer not a little. In the first place, he would not be able to devote sufficient time to the preparation for his next day's classes, since for this work at least two hours of study are normally required during high school. Moreover, he would be inclined to do the prescribed written assignments hurriedly and superficially. Secondly, a youngster who works will in most cases be so tired from his outside occupation that he will have little energy left for serious study. Certainly his mind will not be as fresh as it should be in order to obtain the best results. During a child's formative years his schooling is of primary importance, and acquiring an adequate development of his faculties is a full-time task.

Example. Every evening during the school year Albert McGrath, fifteen years of age, works at a soda fountain from seven until ten o'clock. His parents approve of his engaging in this work, for, they explain, "It keeps him off the streets at night."

Comment. As was said above, young persons should not have even a part-time job during the scholastic year. Moreover, work at night outside the home is often an occasion of moral harm to the young. In many places the civil law prohibits night work for children under eighteen.

Although the child who is attending school should not work outside the home, he may be advised, in many instances, to take a job during the summer vacation. For most youngsters the long summer vacation provides more time than is necessary for their health or recreation. Some weeks of this period can profitably be devoted to a full-time or a part-time job. The summer work will serve as a wholesome change from the child's occupation during the school year, and the novelty of it will, at least for a time, be pleasant. The job will keep the young person from idleness, which for many brings added temptations to sin. Helping out in a grocery store or a drugstore, acting as a stock-room boy or assistant shipping clerk, working in an office, and so forth, are various ways in which he can spend the summer months advantageously. This experience often produces a wholesome, broadening effect, for it reveals to the student the serious side of life and its responsibilities. The young person will undoubtedly learn something of the obedience and the sacrifices that are taken for granted in the world of business. Summer work will help the youngster in selecting his avocation in life, for by trying various types of work he can arrive at some knowledge of his own preferences and capabilities.

Children's Earnings

When a child works he is usually permitted to retain all the money that he earns. The parents wish thus to encourage him to practice the virtue of industry and to enable him to have a little additional pin money. This is indeed very commendable. Is it, however, of obligation that parents give a child his earnings? The question here concerns only children who are below the age of twenty-one and who are still under the dominion of their parents. In the matter of the earnings of such children a careful distinction must be made between (1) those who work at home and (2) those who work outside the home.

1. Children Who Work at Home. If the boy or girl does work in the home and this is of benefit to the whole family, all his earnings belong to his parents, for the child is obliged by his filial duty to cooperate in promoting the common good of the household. Parents have the right of keeping their minor children under their custody and of profiting by their labor. Hence, even though the chores performed at home are those which often are done by hired servants, the children have no claim to compensation in money. It might be advisable, however, at least at times, to give them some money for such work and to encourage them to start a savings account with it. A child will be thrilled by the fact that he has his own bankbook and by an occasional trip to the bank to deposit his savings. This practice may sow the seeds of lifelong thriftiness.

2. Children Who Work outside the Home. If the boy or girl works outside the home—for example, selling magazines from house to house, running errands at a drugstore, and so forth—whether the child's earnings belong to his parents depends upon certain circumstances. The wages belong to the child if he is not supported by his father or mother. This supposition would be verified in the case where the boy or girl lived away from home and was not receiving money, clothing, or the like from his parents. If, on the other

hand, the child is being supported by his parents, they have, strictly speaking, the right to all his earnings. This does not mean, of course, that they must enforce this right, or that it would be best to do so, unless the parents need the money.

What is to be said of the case in which a child earns extraordinarily large sums of money? He may be a boy prodigy who has the star role in a motion-picture production, or who is an exceptionally talented musician or singer. In this event has the son no greater claim to his earnings than in the previously explained cases? Such a youngster must be duly compensated for extraordinary earnings. Extraordinary earnings are those which are greatly in excess of the money which a normal child of that age and walk of life would earn. In some states in this country (for example, California) the civil law gives such a boy or girl the full ownership of his or her extraordinary earnings, though the parents may deduct what is required to cover the expense of the child's food, clothing, and the like.

EXAMPLE. Harold Mulligan, eight years old, has a most exceptionally retentive memory. Every Friday afternoon he broadcasts on a half-hour "Quiz Kids" program. For this work the boy receives several hundred dollars.

COMMENT. The major portion of this money should be put aside in Harold's name.

Gifts Received by Children

All money which a child acquires by gift or by legacy belongs to him alone. The child has full ownership of these possessions, and he has the right to all the interest, rent, and so forth, which they may yield. The parents, however, have the right to control and manage all the money and property which the child owns. A minor is, ordinarily speaking, unsuited to administer such possessions. If he were to attempt to do so, his inexperience and lack of ability would lead him into serious financial losses. The danger, too, would be that he would be fleeced by dishonest adults, that he would squander his money on worthless trifles, or that, having so much money at his free disposal, he would be led into grave occasions of sin.

Allowances

Parents are obliged in conscience to regulate the matter of their children's expenditure of money. To allow a young boy or girl habitually to carry large sums of spending money is most reprehensible, for it can readily be the source of many dangers. Such a practice may be the occasion of his developing the habit of gambling, of falling into an irresponsible attitude toward the use of money, and of purchasing forbidden pleasures (for example, evil books, liquor, immoral amusements, and so forth) which otherwise would be beyond his reach. A youngster with money at his disposal can easily take up gambling in one or another of the many forms which flourish in our cities. Ordinarily speaking, the gambling habit thus fostered would eventually prove detrimental to him. Young persons should, moreover, learn that money in general has to be earned and that it is not too easily acquired. The boy or girl who is given an abundance of money to dispose of freely will usually fail to learn the true value of money, and so will spend wastefully and extravagantly. Such boys and girls will find things too easy and their character will suffer, for they will be deprived of many occasions for exercising self-discipline.

The wise parent will see that his child does not have a large amount of money in excess of his ordinary needs. It is preferable that a young man or woman be given too little rather than too much. Although it is imprudent to put too much money at a young person's free disposal, one should nevertheless entrust him with a moderate sum for defraying his ordinary expenses. The best way to teach a child how to use money wisely is to let him do some spending. He will thus learn both by his mistakes and by his successes, and will gain valuable practical experience in handling money.

EXAMPLE. David Sheldon's father was very wealthy and excessively freehanded with his money. Although David was only fourteen years old, his father was in the habit of giving him twenty-five dollars a week for spending money. One day Mr. Sheldon learned to his sorrow that for the last year David had been regularly placing bets with the bookies, and was well on the way to becoming a confirmed gambler.

When a child reaches the age where he has need of pocket money, he should receive a weekly allowance. The amount of this allowance should not depend principally upon the wealth of the parents, but rather upon the child's age. Five or ten cents a week may suffice for the small child, but fifty cents, a dollar, or more would probably be necessary for one who is in the first years of high school. The sum given should be large enough to meet the child's ordinary needs. Parent and child should together compute the amount which they look upon as sufficient, and they should have a definite understanding as to what expenses are to be paid for from this allowance. Experience will indicate whether the sum determined upon is too small or too large. The allowance should be adequate to provide for recreational expenses (for example, movies), for carfare, lunch money, and so forth, and should include a little extra for emergencies. A child should not be given a stingy allowance, so that he has appreciably less money than his companions. It is best to give the money to the child on a particular day every week, so that he will be spared having to beg for it each time.

Parents should teach the child to put his allowance money in a safe place and to exercise prudence in his expenditures. The child should keep a strict account of the things on which the money was spent and the parents should, tactfully and without seeming to be prying into his affairs, keep themselves informed in a general way about his use of the money. By exercising thrift and by denying themselves some of their ordinary amusements children can save part of their allowance for some desired article that is somewhat costly (for example, a baseball glove, a bicycle, a radio, and so forth). Regular allowances provide children with important training in handling money. A boy who has never had this experience will probably be handicapped in financial matters when he grows older. If a girl as a child was not limited to a definite amount of spending money, if she could at any time purchase whatever she desired, she will almost certainly be ill-suited to managing a home on an economical basis. It should be remembered that the careless spending of a young bride who has not been trained in youth to the wise use of money often jeopardizes her own and her husband's marital happiness.

Example 1. Leo Corcoran, sixteen years of age, receives an adequate weekly allowance. Early in November he decides that he will give his parents a Christmas present and that he will purchase it with his own money. By going to fewer movies, by walking when he can instead of taking the bus, and by buying fewer sodas, he is able to put aside enough from his spending money to buy a fitting gift.

EXAMPLE 2. Paul Bronson, fourteen years old, wished to buy a camera. Since he was receiving a generous allowance, his parents told him that he would have to save enough money from this amount for his purchase. "However, Paul," Mr. Bronson promised, "for every dollar you save, I'll give you two more. So it won't be long before you can get that Kodak."

TOPICS FOR DISCUSSION[1]

1. Children should be paid for all work which they do around the home.
2. A child's allowance should be diminished when his behavior is bad.
3. A child's interest in some occupation is the chief index of his vocation.
4. A boy should as a rule select for himself the same avocation as that of his father.
5. Children should be informed in due time of their parents' financial condition.
6. Not every high-school graduate would profit by receiving a college education.

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CHAPTER XXII

Recreation

A CHILD SHOULD BE ENCOURAGED TO ENGAGE IN HEALTHY games and to take genuine interest in them, for playing is necessary for his proper physical and mental development. An insufficient amount of recreation leads to nervous disorders and to the stunting of a child's character growth. Much of the youngster's play involves shouting, boisterous rushing about, and other harsh noises that may disturb the parents, but fathers and mothers should not forbid all loud play. The din which children create results from their releasing some of the energy which is pent up in them. This is normal for all children, and its effects are very beneficial. If some of their energy does not find an outlet in this manner, it may be released later in fits of temper.

The Value of Play

Children should in general be permitted to indulge in their own form of play and should not be interfered with by parents. It is well, however, for parents to teach them some competitive games such as dominoes, checkers, and cards, for these provide good training for children. They require the child to concentrate his attention on what he is doing, they tend to develop quick thinking, and they can teach him good sportsmanship. It should be impressed upon children that games are chiefly intended for recreation and that this end can be accomplished whether one wins or loses. Accepting defeat in a well-mannered, sportsmanlike way is an important point to stress with children. The child's interest in a game will be greatly increased if an adult joins him in the pastime. The father and mother should take part at times in the games of their child, for this will manifest to him that his parents share his interests. Such participation will also foster a more intimate relationship between parent and child.

Example. "Where do the Bantams play tomorrow night?" Mr. Kilpatrick asks his young son. "We're going to play the first-high team from St. George's over in their gym, Dad." "Well," Mr. Kilpatrick comments, "I hope you make more baskets than you did last time. I'll be there to bring you luck."

Home Entertainment

The home should be the center of a child's social life, and the duty of making it so lies principally with the mother. She should take an active part in guiding her children in finding the means of amusing themselves on the home premises. If she is a person of understanding and is endowed with the quality of motherliness, the friends of her children will soon learn that they are welcome and that they can have a good time in her home. Attracting these companions of her children to the house has its advantages, for it will tend to focus the interests of her own offspring on their own home and will afford the mother an opportunity of appraising those with whom her youngsters associate. Without letting them become aware of her purpose, she can study them carefully and arrive at a just evaluation of their characters. If she finds that one or the other is not exercising a good influence on her child, she can quietly arrange it so that he no longer comes to her house.

Every parent wishes to do what he reasonably can to make the lives of his children happy. A very effective way of accomplishing this objective is to use varied and well-planned home entertainment. There are many pleasant games which youngsters may play in the home.[1] One could arrange candy-making, taffy pulling, or waffle parties. Song fests will help the children to pass an enjoyable evening, and even simple amateur theatricals might be attempted. Movies, vaudeville, and other professional entertainments may be attended occasionally, but they are in general a poor substitute for home entertainment because of the following reasons: (1) They take the child from the wholesome and healthy atmosphere of the home. (2) Often they are not suited to a child's mentality. (3) They do not bring the children into the personal relations with one another which are called for in games, and consequently they do little to foster their social traits. (4) The children do not take an active role but must sit in silence, idly watching others go through their parts. This does not of course mean that children should never visit the theater. In fact, it would be well occasionally to arrange to have the whole family go as a group to a good motion picture or a play on the legitimate stage.

To ensure success in home entertainments parents should be ready to lead in directing the amusements. This will demand not a little time and careful planning, but the profitable results will be a source of real joy to the parents and will repay them for their efforts. It aids wonderfully if the parent actually participates in the children's games. Children find good recreation in the games of cards, bingo, checkers, chess, dominoes, darts, ping-pong, badminton, and lawn croquet. There should be strict, though unobtrusive, supervision of the games played. Young persons should not be permitted to engage in kissing games, for these are undesirable from a moral point of view. Although there is no sinfulness involved in such games when the participants are below the age of puberty, they help to form unwholesome habits and to make kissing between the sexes common and cheap. If practiced between those who are in their teens, kissing persons of the opposite sex may give rise to temptations, and may in some cases even prove sinful.

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[1] There are many books available on games, stunts, and parties, of which *The Fun Encyclopedia,* by E. O. Harbin, Abingdon-Cokesbury Press, Nashville, Tennessee, is one of the most complete.

Many parents set aside a special playroom for their children—for example, a part of the basement—which they provide with appropriate furnishings. Some equip this room with games, tools, a phonograph, and a radio, and make the floor suitable for dancing. Parents will find in their public library several useful books on home games which explain interesting ways of entertaining youngsters.

Quarrels

It is advisable to let children solve their own small problems and disputes. This will serve to make them self-reliant and will tend to sharpen their wits. As a rule parents should not interfere in the quarrels of their children. An exception, however, must be made when probable danger of injury to the child arises from the tenseness of the situation. Parents too often make the mistake of taking the side of their own child against a neighbor's. When the parents of one child enter the argument, the parents of the other child will in all likelihood come to the rescue of their own offspring. This brings complications, for the quarrels of adults are much more serious and have more lasting effects than those of children. Children readily fight, and fight furiously, but then they quickly abandon their quarrel and forget the incident. One minute they are angry with their companions; the next minute they are most friendly toward them. The quarrels of grown persons, in contrast to those of children, frequently result in long periods of continued hostility.

Hobbies

A hobby is something in which an individual takes a special and continued interest in order to keep himself occupied during his spare time. There are three principal kinds of hobbies: (1) forming collections of various articles; for example, birds' nests, wild flowers, coins, stamps; (2) studying certain practical or cultural subjects; for example, chemistry or art; (3) constructing in miniature objects such as boats, airplanes, houses, trains, and so forth. It happens quite often that what a young person cultivates as a mere diversion gives some indication of his particular forte. Not a few adults have seen the hobby of their early days eventually grow into a well-paying business. Apart from its financial possibilities, however, cultivating a hobby is advisable for all children. It has educational value. It serves to enliven periods that might otherwise be tedious and uninteresting. It may awaken some natural talent which would otherwise lie dormant forever. A genuine interest by the parent in the child's special interest will prove to be a wholesome stimulus to the cultivation of the hobby. The following are some of the hobbies which are often pursued:

COINS. A person collects the various coins of a country and arranges them according to their dates and denominations. Such collections often consist of ancient Greek and Roman coins. This hobby provides a very instructive and absorbing study and inspires young people to greater interest in the personages represented on the coins.

MAPS. This hobby can be very educational. It gives the collector some knowledge of foreign countries and provides an incentive for studying something of their history.

PICTURES. This consists in gathering together pictures of artistic value. The young child can start, at a very early age, a collection of pictures which he cuts out of magazines. This hobby can do much to develop his artistic sense and can lead him to an acquaintance with the works of the great masters. Two good books on the subject are *Art for Children*[1] and *A Treasury of Art Masterpieces.*[2]

PHOTOGRAPHY. When the child begins to cultivate the art of photography, he needs only a cheap camera. He should be encouraged to take many snapshots of friends, still life, country scenes, and so forth. He will gradually learn how to select what is artistic and to limit his efforts to worth-while pictures. After he knows the fundamentals he may be taught to develop and print his own films. If he himself develops and prints the films, his interest in photography will as a rule be greatly increased.

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[1] Ana M. Berry. *Art for Children.* New York: Studio Publications, 1942.

[2] *A Treasury of Art Masterpieces,* edited by Thomas Craven. New York: Simon and Schuster, 1939.

STAMPS. Postage stamps of various countries are collected and classified according to their denomination, time of issue, shade of color, and so forth. At times collections are also made of entire stamped envelopes and postcards. The gathering together and study of stamps is called philately. It seems preferable for a young person to limit his collection to stamps of only one section of the world; for example, to those of the United States of America or of South America or of Europe. Some prefer to collect only those stamps which bear the representation of one subject, such as birds, animals, flags of nations, ships, mountains, writers, painters, and so forth.

A book recommended for those who are beginners is *The ABC Stamp Book and Album,* by Sigmund I. Rothschild.[1] Many of the large business houses that deal in stamps publish valuable booklets which will be sent free of charge upon request. Examples of such pamphlets are *The Stamp Finder, Stories from Postage Stamps,* and *The Stamp Collector's Annual Catalog.*[2]

BIRDS. This study stimulates the child to acquaint himself with the many birds of his section of the country, with their species, the time of their migrations, the size and color of their eggs, what each feeds on, and so forth. The youngster can obtain at the public library useful books which will explain the best ways of going about the acquisition of this knowledge. There are many valuable guides that contain pictures and descriptions of the birds found in the country as a whole[3] or in various regions and states.

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[1] New York: Platt and Munk Company, 1933.

[2] H. E. Harris and Company, 108 Massachusetts Avenue, Boston, Massachusetts.

[3] See, for example, *Bird Life*, by Frank M. Chapman, D. Appleton-Century Company, New York, and *Birds of America,* edited by T. Gilbert Pearson and others, Garden City Publishing Company, Garden City, New York.

FLOWERS. The child begins this hobby by learning the names of the various species of flowers, what conditions are most favorable to their healthy growth, the rules for planting seeds and transplanting bushes, and so forth. He can study the cultivation of cut flowers, box flowers, rock gardens, and the care of house plants. He can experiment with flower arrangements and with both outside and inside types of decoration. This hobby is especially to be recommended because it serves to keep the child occupied at home and to arouse a greater interest in the home surroundings.[1]

TREES AND SHRUBS. This hobby will teach the child how to distinguish the various kinds of trees by their leaves and by their bark, and how to recognize the wood of different trees. It will tell him what trees flourish in the various regions of the United States and other lands. He will acquire much useful information about the various species of shrubs.[2]

The Radio

It is known that even babies less than a year old receive pleasure from music and enjoy its rhythm. Lullabies and nursery rhymes which the little child hears from his mother are of cultural value to him. While still very young, babies begin to acquire a taste for good music. It is obvious, therefore, that even small children should not be permitted to listen to offensively loud, coarse, or cheap radio programs.

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[1] Much valuable information is contained in the *American Family Garden Book*, by R. E. Biles, Blue Ribbon Books, New York. Another standard reference is the *Field Book of American Wild Flowers*, by F. Schuyler Mathews, G. P. Putnam's Sons, New York.

[2] *The Book of Shrubs* and *The Book of Trees*, by Alfred Carl Hottes, A. T. De La Mare Company, New York, and *Field Book of American Trees and Shrubs*, by F. Schuyler Mathews, G. P. Putnam's Sons, New York, are valuable reference books.

The radio, properly employed, can be a definite help in educating a child. It may bring into the home instruction in crafts, travelogues, interesting stories, wholesome plays, and cultural music.[1] It can afford the child the opportunity of studying foreign languages and of acquiring much diversified and profitable information.

The constant use of the radio inevitably exerts a strong influence on the minds of the young. Like companions, radio characters can inspire the young to good deeds or can impel them toward evil ones. Its youngsters who speak disrespectfully to their mothers or who outwit their fathers, its movie stars who have been divorced several times, its comedians who indulge in double-meaning phrases and jokes, its columnists who specialize in backstairs gossip, its notorious criminals whose lives are full of breath-taking excitement—these cannot but leave an indelible impress on a young person's growing mind. Parents therefore should conscientiously supervise the radio programs to which their children listen. They can help immeasurably if they regularly, yet unostentatiously, select for their children a list of interesting and desirable radio broadcasts.

Needless to say, the radio should not be left turned on all day long to bring to the child's ears both the good and the nondescript programs. A noisy radio, blaring for hours at a time, wears down the nerves of everyone. Very young children react strongly to loud noises, and so for their sake, too, such noises over the radio should be tuned out. Radios can be a source of annoyance both to the neighbors and to other members of the family. Courtesy requires that one avoid playing the radio near an open window if the broadcasts will disturb those who live near by. When others in the same room are endeavoring to concentrate on serious work or to carry on a conversation, the radio should either not be used at all or it should be tuned down to very soft tones. Children should not be permitted to have the radio on while they are engaged in study, for such a distraction prevents the proper accomplishment of the task at hand.

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[1] Parents will find many wise suggestions that will aid them in imparting to their children a sense of the beautiful in music in *How to Teach Children to Know Music,* by Harriot Buxton Barbour and Warren S. Freeman, Smith and Durrell, New York.

The Phonograph

The phonograph can be of considerable help in cultivating in the child a taste for good music. It has, moreover, some advantages which the radio lacks. By means of the phonograph one can choose the music that is best suited to the age and mentality of a particular child. The programs can be better organized than would normally be possible by using the radio. There are, it may be added, no jarring commercial talks to detract from the enjoyment of the hour. Phonograph records cover a very large variety of selections in the field of music. These range from simple nursery rhymes to the most involved grand opera. The parent is thus furnished with a readily available means of providing for his children wholesome entertainment and cultural training. Young parents would do well gradually to build up a library of suitable records. There are, too, many records that impart to children helpful instructions for everyday life. Some of these warn against the dangers that a child in the city may encounter in playing, in crossing streets, and so forth. Others encourage the child to eat beneficial foods. Others, again, answer many questions which the small child is accustomed to ask. For a list of some of the records that are recommended for children see Appendix I, pages 389-92.

Motion Pictures

Although it may be difficult to determine in advance what influence a particular picture will exert on this or that child, it is certain that movies do influence for good or for bad a great many boys and girls. Obviously the movies can be a means of providing wholesome recreation. They can be an effective educational agent and can inspire the young to noble deeds. No one will deny that not a few films are to be highly recommended to various members of the family. There are, however, defects in some pictures against which parents should be warned. Horror scenes of war and crime and the terror-filled episodes of movie thrillers tend to produce an undesirable effect on children, and especially on those who are very young. Many movies offend in one or more of the following ways: (1) They give a false idea of what constitutes a normal way of living. (2) They create an erroneous impression of what decent behavior consists in. (3) They confuse true love with lust. (4) They stress, out of all proportion, the physical attraction of one sex for the other. (5) They magnify the influence of physical love to such a degree that resistance to its power seems to be futile. (6) They often assume the licitness of divorce and remarriage. (7) They teach adolescents the technique of passionate love-making. (8) They glorify lives of complete idleness. (9) They depict crimes and vices (robbery, for example, and drunkenness) as attractive and so commonplace that the child not only loses much of his horror of them, but is even at times led to indulge in them himself.

Children are incapable of mature judgment, and therefore they are often led, through the teaching of the films, to adopt objectionable standards of conduct. Most children are hero-worshipers. As a result the movie favorites, with their glamorous, adventurous, successful lives, become the ideal of youth. Parents spend hundreds of dollars and willingly undergo countless sacrifices in order to provide for their children a solid Christian education and to safeguard their virtue. They too often forget that evil motion pictures can jeopardize a child's virtue and can do much to destroy the effects of years of painstaking education.

Pope Pius XI points out in clear-cut language the dangers and the benefits of motion pictures:

> Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin: they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure love, respect for marriage and affection for the family. They are capable also of creating prejudices among individuals, misunderstandings among nations, among social classes, and among entire races.
>
> On the other hand, good motion pictures are capable of exercising a profoundly moral influence upon those who see them. In addition to affording recreation, they are able to arouse noble ideals of life, to communicate valuable conceptions, to impart better knowledge of the history and beauties of the fatherland and other countries, to present truth and virtue under attractive forms, to create at least the flavor of understanding among nations, social classes and races, to champion the cause of justice, to give new life to the claims of virtue, to contribute positively to the genesis of a just social order in the world.[1]

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[1] Pius XI. *Improper Motion Pictures.* New York: Paulist Press, 1936. pp. 12-13.

Parents have the duty of carefully informing themselves about the motion pictures which their children attend. They should not permit their son or daughter to go to see a picture about which they themselves know nothing. The Legion of Decency periodically issues a list of approved and condemned films, and parents should take pains to see that their children avoid the condemned movies.

The question of how frequently children should be permitted to go to the theater is one that often causes parents much concern. A good general rule is that attendance at the movies should not be so frequent as to interfere with a child's schoolwork or with his outdoor recreation. Ordinarily speaking, attending such theaters more than once or twice a week could not be approved for the average youngster.

CASES TO BE ANALYZED

1. Michael Lynn, six years of age, had painstakingly built a castle in the sand and was finishing the towers when his father, in a spirit of fun, stepped on the castle and said: "Look, Michael, an atom bomb just hit your home." Michael burst into tears.

2. Mrs. Doran has spanked little Susan several times for running into the street after her ball. "Some day an auto will hit you," she warns her daughter, "and you'll be killed." Susan, however, still dashes into the street occasionally without looking in either direction.

3. "I don't know what to do about our Billy," Mrs. Becker observed to her husband. "That little Hoffman boy he plays with uses bad language and his parents do nothing about it." "Well, Billy has to play with somebody," Mr. Becker commented, "and there's no other boy his age around here."

4. "Oh, Mother," fourteen-year-old Mary Elizabeth exclaims to Mrs. Dentz, "if I could only be a movie star like Dawn Gracely! Wouldn't that be perfect?" Mrs. Dentz frowns but does not know what she should say.

5. Mr. Howard is very fond of classical music and he is eager to impart to his sons his own good taste in music. Hence during the opera season he obliges his boys to assemble at home and listen to the Metropolitan Opera broadcast. The boys grumble at having to remain indoors, for their friends are usually playing football at this time.

6. Mr. Perry is trying to teach his son Leonard, aged ten, how to play golf. "Your grip isn't good, Son," he comments. "Here, hold the club like this. No, don't swing like that. Watch your shoulders. Head down always. Eye on the ball. Now try once more." Each time Leonard tries, his father has more directions for him. Finally the boy flings down his club in anger. "I can't do it," he cries. Mr. Perry then punishes him for this display of temper.

7. For the fifth time that evening Mr. Lecky lost in checkers to his thirteen-year-old son Terence. Irritated because he had been defeated by one so much younger than himself, Mr. Lecky remarked: "You just had a streak of luck, Terry. That's all. There was really no skill on your part." "Well, Dad," Terence rejoins, "I won four games to your one, didn't I?" "I wasn't paying much attention to what I was doing," Mr. Lecky weakly mumbles.

8. Harry Warren is playing horseshoes with his young son Wilfred. "That's a ringer," Harry states emphatically. Actually the shoe does not quite ring the peg. "Dad, that's not on," Wilfred complained. "You always count it for a ringer when your shoe is like that but not when mine is."

9. Mr. Kircher was watching his fourteen-year-old son George playing tennis. The ball skidded on the tape at the end of the court but George called to his opponent: "That one was just outside." Later Mr. Kircher noticed that his son had cheated in counting the score.

TOPICS FOR DISCUSSION[1]

1. Children five or six years of age can derive genuine profit from playing card games.
2. During the last years of grade school all children should be taught to dance.
3. Children should not be permitted to ride bicycles in a large town or city.
4. Parents should never permit their children to hitchhike.
5. While teen-aged children are entertaining friends at home, it seems to be preferable for their parents to go out for the evening.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER XXIII

Reading

ONE OF THE FORCES OF VERY GREAT INFLUENCE IN THE LIVES of children is the reading in which they indulge. Most children live through the stories which they find in books, and in not a few cases immature readers become so enamored of the fictitious hero or heroine that they try to imitate in their own conduct the actions that are described. Children learn much from their reading, and whether this learning is desirable or not will depend upon the type of publication which they peruse. Reading good books and magazines will usually have a wholesome effect on a child, and reading evil ones will prove morally injurious.

It is known that many youngsters, through their reading, acquire wrong ideas and are even tempted to sin, and to sin gravely. Parents must realize, therefore, how highly important it is that they take an active interest in the printed matter that comes into the hands of their children. The dangers in this matter are very great at the present time, for a large number of books are published every year that are atheistic, vulgar, and downright lascivious. Many of these books are to be found among the best sellers. These evil publications are advertized in newspapers. in magazines, and in shop windows, so that the young person can hardly fail to know of their existence. They are readily available in public libraries, in neighborhood rental libraries, and in bookstores. It often happens, too, that a child is provided with such books by an evil-minded companion. Many books of a corrupting nature can be obtained from certain mail-order houses.

These facts should serve as a sharp reminder to parents that they should, in so far as possible, exercise constant surveillance over everything their child reads. They should in a tactful way examine all books which they see in their child's possession, especially when the child attempts to keep them hidden. If they suspected that there was any danger that obscene photographs would fall into the hands of their child, normal parents would be most diligent in averting the threatened evil. Nevertheless many parents overlook the fact that the word pictures in many current books are just as foul and as dangerous to a child's virtue as obscene photographs. Fathers and mothers, by neglecting to examine beforehand the contents of their child's reading matter, often permit him to be exposed to serious harm.

Magazines

Many of the magazines that are so popular today are unfit reading matter for the young. Some of them are lewd, brutalizing, and coarse (for example, certain crime magazines). Others offend against modesty of dress (for example, certain picture magazines). Others inspire in the readers false ideals (for example, movie magazines). In addition to periodicals that are obviously objectionable, there are some magazines of good reputation which at times insert risqué stories, suggestive jokes, indecent paragraphs, false doctrine, dangerous descriptions. Since so many magazines of this type find their way into the average home and are looked upon as approved family reading matter, there is special need of vigilance on the part of parents.

Newspapers

In most cities there are two kinds of newspapers: those which are regarded as conservative and those which make a policy of stressing the sensational. These latter print detailed stories of unwholesome news items, such as seductions, divorces, murders, and other unsavory topics. They indulge in offensive realism and attract readers with their provocative descriptions. If such newspapers are brought into the home, the children will sooner or later be harmed by them. If the occasion is offered, many a youngster will become absorbed in this dangerous reading and will avidly devour every sordid detail. It is the duty of the parents, therefore, to ban such publications from the home and to see to it, as best they can, that their sons and daughters do not indulge in this type of reading.

Comic Books

The type of publication which is today most popular among the young is the comic book. Over 90 per cent of all children between the ages of six and eleven and over 80 per cent of those between the ages of twelve and seventeen are said to read these magazines. The reading audience is not limited to those with a low mentality or to the socially underprivileged. It includes rich and poor, bright children and dull-witted ones, those who have the habit of reading voraciously and those who do little reading. Obviously, then, every modern parent must take it for granted that his child, too, will be attracted by comic books and will read them if the opportunity presents itself. Parents should, therefore, know the nature of these publications and should weigh well their probable influence on young readers.

The Nature of Comic Books. What is meant by a comic book? Does it mean a book full of humorous cartoons? Does it mean a book containing reprints of comic strips that appear in the weekday or Sunday newspapers? The answer to both these last two questions is no. Comic books are as a rule not humorous, nor are they intended to be funny. More often than not, running through their pages are stories of adventure and tragedy. They do not resemble the harmless and amusing "funny pictures" of years ago, such as George Bungle, Billy Bounce, Happy Hooligan, Mutt and Jeff, and others of that type. Parents should themselves examine a number of comic books in order to obtain first-hand knowledge of their nature.

Good Comic Books. There are many comic books which deserve to be recommended. These may be divided, in general, into three classes. These three types of approved comic books, with examples of each, are:

1. *Animal Comics:* Mickey Mouse, Donald Duck.
2. *Genuinely Humorous Comics:* Henry, Popeye, Bringing Up Father, Mr. and Mrs.
3. *Historical Comics:* War Heroes, It Really Happened, Topix, Treasure Chest, and other comics which, while sometimes partly fictitious, are based on historical events.

These comics make profitable reading for children, for they provide wholesome entertainment, develop their sense of humor, or impart useful knowledge.

Condemned Comic Books. The majority of today's comic books must be condemned as injurious to children. They are harmful for one or more of the following reasons:

1. They portray methods of crime in such detail as to make imitation easy. Actually, comic books have acted as a strong stimulus to some children to commit many evil acts, such as forgery, extortion, theft, and even murder. They teach, by their graphic portrayal of crime technique, how to pick pockets, how to stage a holdup, how to wreck trains, how to steal automobiles, and so forth. It is true that the evildoer pictured in the comics is always caught and punished. This retribution, however, is not sufficient to remove the danger of moral injury, for the vivid impression which the young reader receives about the details of the crimes described is not thus erased from his memory.

2. They teach unethical principles of conduct. In the comics the heroes are often a law unto themselves. They are merely private citizens, but in spite of the fact that they have no position of authority, they single out others whose actions they suspect, judge of their guilt, and administer a condign punishment. Although these heroes are apparently on the side of justice, their conduct is nevertheless to be condemned, since they act without the required legal authorization. They kill evildoers without giving them the benefit of a court trial. Physical power solves all their problems. With them, might is identified with right.

3. They inculcate unwholesome attitudes. They foster disrespect for ordinary police officers by representing them as awkward, slovenly, inefficient. They teach the reader to have little regard for the property of others, for the hero recklessly destroys at will furniture, automobiles, bridges, buildings,

and the like. They impart a false impression of the frequency with which criminal actions actually occur in the world, for they deal almost entirely with grave violations of the moral law. They tend to lessen the reader's regard for human life, for bloodshed and murders are commonplace occurrences.

4. They are vulgar or immoral, or emphasize sex appeal. Frequently the drawings depict bedroom scenes, bathrooms, provocative situations and postures. Their young women wear extremely scanty attire and their sexual characteristics are brought into undue prominence. Such pictures tend to arouse the passions of children, to increase their interest in sex matters, and to destroy their sense of modesty.

5. Their leading characters are not suitable models to offer to children. These purely imaginary comic-book heroes and heroines are not ennobling characters who provide any inspiration to virtue. They are abnormal individuals who live a fantastic life. No normal boy or girl, man or woman, can imitate their manner of acting. They specialize exclusively in situations fraught with violence. They extricate themselves from difficulties, rectify seemingly unsolvable complications, and remedy injustices by means which no human being has at his disposal.

6. They distort the Christian ideal. The Christian ideal is the life of perfection which Christ taught by word and example. Though He was clothed with divine power, Christ led a life that can be imitated by all. The saints have given proof of this. By imitating their Master they have achieved the greatest success which life has to offer. They are the true heroes and heroines of history. When compared to those of the comic-book heroes, the lives of the saints appear dull, monotonous, insipid, uninspiring, and unproductive. Christ's

commonplace life at Nazareth loses its attractiveness for young persons who are dazzled by the colorful, dashing, and blatant exploits of a superhuman being. A youngster's routine life of study, games, chores, and so forth, becomes singularly unappealing when his mind is filled with the exciting adventures, the lightninglike successes, the devastating performances, of a death-defying, magnetic, and always indomitable hero. In the atmosphere created by the comics Christ's miracles lose their impressiveness and are deprived of their power to convince men of the divinity of Him who performed them. The saints, with their unobtrusive humility, their lives of solitude and prayer, their constant self-denial, are thrown into deep shadow by the dazzling brightness of the comic-book heroes.

THE REMEDY FOR THE EVILS OF THE COMICS. In order to protect the child against the evil influence of unwholesome comic books, parents should see to it that he restricts his reading to those that merit approval. The number of good comics is amply sufficient for any youngster. Parents should list for the child the titles of the good ones and explain the reasons for which so many of the comic books are to be frowned upon. They might point out in detail the impossibility of the exploits pictured and pour a little ridicule occasionally on the comic-book "hero." From the approved list the child should be permitted to choose those he wishes and the selected comics may then be subscribed to by the year. Having the comic books delivered by mail will obviate the necessity of letting the child choose them at the newsstand from among the evil ones. Every child has certain fundamental needs for variety, fun, inspiration, and achievement. If he finds these fulfilled in his everyday life, he will not look to the comic books to supply them. The child will be properly provided for in this regard if he is kept busy with diversified chores and games, with interesting hikes, and with picnics, parties, and so forth.

Parents' clubs could accomplish much for the children if the various members would make a study of the comic books available and report on them at their general meetings. An interchange of ideas on methods of interesting children in good comics would undoubtedly prove helpful.

EXAMPLE 1. Mrs. Gibbons is trying to teach her ten-year-old son Jerry the ridiculousness of the solutions of the difficulties which are pictured in the comics. One day Jerry asks her for some money to go to the movies. "Why don't you just pick it out of the air, Jerry?" his mother asks laughingly. "Isn't that what Superman would do?" On another occasion, while getting Jerry ready for school, she smilingly observes: "Hurry, now. You have only fifteen minutes to get there. Of course, if you were that *wonderful* Captain Marvel," she adds in a gently mocking tone, "you wouldn't have to walk. It would be 'zing' and you'd be there."

COMMENT. By good-humored reminders Mrs. Gibbons can do much to show her son how unreal and fantastic are the wondrous deeds of the comic-book heroes.

EXAMPLE 2. Lawrence Green was ten years old. One morning his mother, hearing him screaming for help, rushed to his side and found him writhing in pain on the front lawn. He had broken his leg and was badly shaken up. Afterward, when his injuries had been cared for, he told his mother that he had procured an old cloak, gone out to the second-story porch, and jumped off. "I was trying to fly." Lawrence explained. "Magic Boy does it in the comics and he only uses a cloak, so I didn't see any reason why I couldn't do it, too."

COMMENT. Constant reading about actions of the comic-book heroes tends to develop in the very young reader an abnormal attitude toward life; that is, a state of mind which is completely divorced from reality. The child thus forms a dream world in which he becomes a participant in the various comic-book activities.

Developing a Taste for Good Reading

The habit of reading and enjoying books is usually acquired during childhood days. Parents should, then, begin early to provide the child with well-written and entertaining books on subjects in which he is especially interested, such as travel, adventure, animal life, history, and so forth. The books should be carefully chosen, for on the parents' selection will depend, to some degree, whether their son or daughter will develop a taste for good books or for inferior ones.

During the course of his reading the child will inevitably encounter unfamiliar words. It is advisable, then, to teach him the proper use of the dictionary. The very young child will use with profit *A Picture Dictionary for Children,* by Garnette Watters and S. A. Courtis.[1] Another valuable aid is *The Golden Dictionary,* by Ellen Walpole.[2] For older children a standard dictionary may be used. It would be well for the father or mother to point out to the child both the marks that indicate primary and secondary accents and those that indicate the vowel sounds. They should impress upon him that, with regard to the words which he studies in the dictionary, he must remember three things: (1) the meaning, (2) the accent, and (3) the exact spelling. It will prove of immeasurable value if the child can be persuaded never to skip over words the meaning of which is not clear to him, but always to look them up in a dictionary. These new words, with their proper accents marked and with their meanings briefly indicated, together with the phrase in which the word appeared, might be listed in a notebook and reviewed by the child occasionally.

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[1] New York: Grosset and Dunlap, 1939.

[2] New York: Simon and Schuster, 1944.

An exaggerated amount of reading by a child is to be frowned upon, for poring over books for too long a period at one time will usually interfere with wholesome recreation. The boy who prefers to bury himself by the hour in books instead of engaging in outdoor sports with companions of his own age is not altogether normal and should be helped to overcome this tendency.

EXAMPLE. Alice Colgan, thirteen years old, interrupted her reading to ask her mother the meaning of a certain word. "Why not look it up in the dictionary, Alice?" Mrs. Colgan suggested. "You know, some girls get a notebook and write down all the words they look up and study them every once in a while." On several other occasions Mrs. Colgan, in an offhand way, repeated to Alice this same suggestion. Finally, one day Alice asked: "Mother, why couldn't I make a list of the words that I look up?" "A fine idea, Alice," her mother replies. "I'll tell you what I'll do. I'll get you a nice notebook and you can start this afternoon."

COMMENT. It is preferable that the child spontaneously undertake such a project as that of listing words in a notebook. Under the guidance of prudent suggestion this can be accomplished without too much difficulty.

TEACHING THE PROPER CARE OF BOOKS. It is unwise to allow a child to abuse books. In order to teach a child to handle books gently, parents should first of all teach him to regard them as objects of value, so that he will be inclined to respect them. On no occasion should he be allowed to mark up, tear, or handle roughly any book or periodical. If permitted to destroy unwanted books, his tendency will be to deface and mutilate others indiscriminately. He would not understand why it is not permissible to treat all books alike, since he cannot differentiate between those which are for transitory use only and those which are of permanent value.

It is good to set aside several shelves of the bookcases for children's books and magazines, and to try to inspire in the children a certain pride in their collection. A child can be taught not to leave his books on the floor or on chairs or tables, but to put them after use in their proper places. The unconsidered purchase of books for children often means acquiring some that are inferior or somewhat objectionable. Before buying reading matter for others, and especially if they are young, one should carefully examine the nature of the publication. For this prepurchase inspection many of the current books are available at the public library.

Reading Aloud. When a baby is but a few months old it is well to begin to recite or to sing to him nursery rhymes. Reciting or reading to a young child not only brings its own joy to the mother; it aids him in acquiring words and phrases. The mother should study her manner of reading aloud. When she finds that she is not holding the attention of the children, investigation may reveal that the reason is that she is reading too fast, or in too low a voice, or without phrasing properly so as to bring out the meaning, or without sufficient emphasis at the right place, or for some other such reason. It may be that her tone is not varied enough. Perhaps she does not change her voice to suit the situation. She should remember, too, that a child is apt to grow restless if she reads for too long a time at one sitting. In reading aloud to children it is best to read from books that have pictures, so that the child can follow the thought with his eyes and ears at the same time. Those books, however, that depict children being devoured by wild beasts or cruelly tormented, or that contain other pictures that will probably inspire fear, should be avoided.

Training Children to Discriminate. Before he is very old every child will encounter reading that is unfit for him. There are today so many sources of undesirable reading matter that it would be most extraordinary if he did not, sooner or later, happen upon evil reading. His parents are not always present to guide him, and if he is to escape harm in this matter, he must be trained carefully to be, as it were, his own censor. He must be taught to direct all his reading by the rule: Choose only what is helpful; avoid what is offensive. It should be pointed out to him that this is the rule which all wise men follow as regards food, drink, and everything else in life. If, for example, a man finds that he has collected toadstools instead of mushrooms, he throws them away to avoid poisoning. The child must act in the same way with regard to all writings that convey false ideas, are insulting to God, destroy or weaken one's faith, ridicule the Church, arouse the passions, or soil the imagination. The child must learn to pass over all reading of an injurious nature, and to do this for the love of God and his own soul. He must be inspired with a loathing for every written word that is morally harmful, and be unwavering in his resolve to shun this poison of the soul. It is only the acting on principle alone in this matter that will tide the child over the strong temptations to indulge in a curiosity that may mark the beginning of his spiritual ruin.

Encouraging Reading. Boys and girls should acquire a taste for worth-while books; that is, for books the style and content of which are commendable. Once the youngster has learned to like works of genuine merit, books that are cheap, insipid, or shallow will have little appeal for him. But what can parents do to lead their children into realms of profitable reading? Forcing the child to read the books of a certain author is to be avoided, for this will usually give him a distaste for the writer. Driving him to read a particular work by nagging him into it is also undesirable. Some of the ways in which one may encourage a child to read the right kind of books are the following:

1. One can occasionally suggest that he read a certain book and give an explanation of its worth.

2. One can leave good books in prominent places about the house. These books should be attractive in appearance, preferably bearing new, brightly colored jackets. Even adults are disinclined to take up a mildewed tome that is yellowed with age. It is best to obtain editions of the books which one is trying to entice the child to read that contain many illustrations and have a type that is easy to read.

3. The parents can give him a reward for reading books which they select. The reward could take the form of gifts, such as tickets to the theater, to baseball or football games, and to similar places of entertainment.

4. The parent may read aloud selected parts of the first few chapters, or recount a summary of the story up to an interesting point, and stop there. This may excite the child's curiosity enough to impel him to read the rest of the book.

5. Good books may be discussed at mealtime. In order to do this intelligently the parents themselves must read these books. If parents read the books which they recommend, they will set a good example to the children and will learn much about the young mind. In these dinner-table discus-

sions parents, while stressing the worth of good books, can point out to the children the tawdriness and undesirability of cheap books and magazines.

It is preferable that the father direct the reading of his sons, the mother that of the daughters. The father will find that, since he is familiar with masculine likes and dislikes, the boys will have more confidence in his choice of books for them. The mother knows what type of books most appealed to her as a girl, and she is the best guide for her daughters. This supervision of the father and mother will tend to draw them closer to their children.

Aids to Book Selection

How are parents to know which books are best suited to their children? From among the vast number of books that are written for children, is it not difficult to make a judicious selection? Without guidance in this matter a wise selection would be most difficult, but fortunately there are today many ways in which one can obtain excellent advice about proper literature for the young. Lists of books recommended for children's reading can be had from the following sources:

1. Catalogs and graded lists of books for children will be found in many libraries or are available from the publishers. These lists contain annotations concerning standard children's books. In some cases annual or biennial supplements are issued. The following should prove very useful to parents and teachers: *Selected Annotated List of Books and Magazines for Parochial School Libraries,* compiled by Sister Cecil, Newman Book Shop, Westminster, Maryland; *The Right Book for the Right Child,* John Day Company, New York; *Graded List of Books for Children,* American Library Asso-

ciation, Chicago; *Books and Library Reading for Pupils of the Intermediate Grades,* by Evangeline Colburn, University of Chicago, Chicago; *Standard Catalog for High School Libraries,* edited by Isabel Monro and Ruth R. Jervis, and the Catholic supplements, selected by a committee of the Catholic Library Association, H. W. Wilson Company, New York. *The Booklist: A Guide to Current Books,* published semimonthly by the American Library Association, Chicago, contains a section on children's books which enables one to evaluate recent books. Parents must exercise caution in connection with book lists compiled by experienced librarians but without consultation with Catholic authorities. Books that are appealing to children and that such librarians may consider modern and scientific will perhaps contain insidiously harmful opinions on evolution, religious indifferentism, the place of the Church in society, and other similar subjects.

2. The Catholic Children's Book Club, 70 East Forty-fifth Street, New York 17, New York, selects interesting and inspiring books for four distinct groups of boys and girls between the ages of six and sixteen. Books are chosen each month by skilled judges of children's books, and the selection is sent directly to the child. He thus has the pleasure of receiving in the mail and of opening the package which contains his own book.

3. Parents will find useful *New Worlds to Live,* a catalog of books for Catholic boys and girls compiled by Mary F. Kiely, Pro Parvulis Book Club, New York. The selections are graded and annotated. The list is kept up to date in *The Herald,* a publication of the Pro Parvulis Book Club.

4. Two publications devoted to reviewing and appraising current books are *Best Sellers,* published by the University of

Scranton, Scranton, Pennsylvania, and *Books on Trial,* a publication of the Thomas More Library and Book Shop, Chicago. *Best Sellers* gives an analysis of the morality of currently popular books, but the books reviewed are for the most part suitable only for older children and adults. *Books on Trial,* which appraises books for Catholic readers, has a special index of children's books and evaluates them briefly. It indicates whether a book is meant for boys or girls and states the age of those for whom the work is intended.

5. A number of Catholic magazines and newspapers review and evaluate books for children. Among these periodicals are *America, The Sign, Ave Maria, The Queen's Work,* and *Our Sunday Visitor.*

6. There are several well-edited anthologies which provide desirable reading for Catholic students at the high-school level. These include the St. Thomas More edition of the Prose and Poetry Series, published by the L. W. Singer Company, Syracuse, New York, and the Catholic High School Literature Series, published by W. H. Sadlier, New York. Both are widely used as textbooks in Catholic high schools.

CASES TO BE ANALYZED

1. "I think most of those comic books are bad for young girls to read," Mrs. McLaughlin observed to her companion. "Many of them picture women engaged in free-for-all battles with men. Besides, the women don't wear many clothes." "I don't agree with you at all," Mrs. Flynn replied. "I give them to my youngsters to show them that women are just as capable of handling themselves as men are."

2. "I believe in giving my daughters perfect freedom in the choice of their reading," Mrs. Leanor confided to her

friend Mrs. Ronnell. "I tell them that no book is forbidden them, and that, if they happen upon passages they do not understand, they should come to me, so that we can talk it over. That gives me the opportunity to guide their thinking, don't you see?" "Frankly, my dear," Mrs. Ronnell replied, "I do not see how you can possibly permit them to read many of today's best sellers."

3. Mr. and Mrs. Lincoln have two boys and two girls, ranging from six to seventeen. Though the Lincolns are looked upon as good Catholics, there are copies of *Esquire* in the living room and some modern novels like *The Hucksters, A Tree Grows in Brooklyn,* and *Forever Amber* in the library. When a friend of the family calls Mr. Lincoln's attention to the danger which these publications can create for the children, he replies: "My children aren't interested in books or magazines. I've never seen one of them open any of those books. Don't you worry about my youngsters."

4. "Mother," Collette Hill, seventeen years of age, asks as she holds up a new novel for her mother to see, "is it all right for me to read this?" "I am sure I don't know, dear," Mrs. Hill confesses. "You just go ahead and read it, Collette," she adds, "and if you come upon anything bad, just skip it."

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CHAPTER XXIV

Sex and the Child

SAFEGUARDING THE VIRTUE OF CHASTITY IN ONE'S CHILDREN is a most important task, and one that requires intelligent planning. Parents know that their children will sooner or later meet with strong temptations against the virtue of chastity, and that these temptations are often most alluring. Unless the child is solidly fortified against these attacks, which are often sudden and persistent, he will succumb to them. The task of the parent is twofold: to give the child a general preliminary training that will prepare him to live a pure life, and to convey the necessary specific information at the proper time.

Preliminary Training

It is now acknowledged, even by authorities outside the Catholic Church, that complete sex information of an anatomical and physiological nature provides no guarantee whatsoever that an individual will avoid sexual irregularities. On the contrary, it may only excite morbid curiosity, inflame the passions, and suggest the performance of actions that should be avoided. Of far greater importance than mere information is the development of an ideal and of the strength which God has made possible to those who use the spiritual helps provided by Him. The wise Catholic parent, therefore, begins to prepare his child to be chaste from his earliest years. Observance of the following six points will aid parents in preparing their offspring to face the trials and temptations that they will inevitably meet.

1. Inspire in the child a love of chastity. Describe the beauty of this virtue in such a way that the child will become enamored of its radiant splendor. Show him how it ennobles the one who cultivates it and makes him more Christlike. Recount to the child stories of the saints whose lives reflected a spotless purity. Mention the eternal reward in store for those who keep their souls unsoiled. Point out, on the other hand, the ugliness and degrading character of the opposite vice, and try to create in the child a genuine disgust for impurity. Let him know that this sin causes grave sorrow to the Sacred Heart of Christ and that it can only too easily lead to the everlasting fires of hell.

2. Inculcate the habit of mortification. Many sins of impurity are committed because the sinner's will is weak. A good protection against violations of chastity is a strong will. A will is not made strong in a few days or weeks. It must be trained constantly over a period of years. Acts of self-denial are an effective means of strengthening the will. Parents should foster in their children the desire to perform little acts of mortification, such as abstaining occasionally from choice foods that are served at table, deliberately interrupting a story or radio program at an interesting part, foregoing a movie, and so forth.

3. Keep the child occupied. The idle child is more apt to be tempted to sin than the busy one. Hence it is advisable to

see to it that the child is constantly engaged in work, play, reading, hobbies, or some other similar occupation that will absorb his attention.

4. Urge frequent reception of the sacraments. In order to remain chaste amid the many seductive influences of the world, supernatural help is essential. The ordinary channel of grace is the sacraments. The youngster should be convinced of the surpassing value of the sacraments of penance and the Eucharist in helping one to ward off evil. By means of the frequent reception of the sacrament of penance (1) the young person acquires a more thorough realization of those circumstances which are a source of spiritual danger for him, (2) his will is strengthened by the sacramental graces against future falls, (3) carelessness and indifference toward sex offenses are prevented from arising, and (4) incipient evil habits are destroyed under the guidance of a prudent confessor. One should go regularly to the same priest to confession, so that he may become acquainted with one's spiritual needs. By means of the frequent reception of Holy Communion (1) the passions are diminished in intensity, (2) the soul is strongly fortified against grave sin, (3) the soul is purified of many venial faults and will be stained with fewer in the future, (4) the temporal punishment due to one's sins is abolished wholly or in part, and (5) the soul is enriched with sanctifying grace which will increase the reward that will be had in heaven.

5. Protect him against evil companions and evil reading. A large percentage of those who sin against chastity can in great part blame their downfall on the evil conversation, suggestions, or example of friends or acquaintances. Parents should exercise prudent surveillance over the persons with

whom their child associates. Evil reading, as has already been mentioned, often proves to be an occasion of sin for the young. (See pages 336-37.)

6. Win the child's confidence. Much of a child's difficulty in sex matters is caused by the fact that he has no one to consult about his doubts. Parents should induce their offspring to confide in them in all things. They should never appear shocked or angry at any of their child's confidences, no matter what the nature of these may be.

Formal Sex Instruction

The instruction of children on matters of sex is a task which most parents today are inclined to neglect. This negligence may be traced to various causes. Perhaps the principal reason for their failure is that parents do not know how to impart this knowledge. If their own knowledge is adequate, they would feel too much embarrassed were they to discuss these subjects with their children. Another reason that prompts parents to refrain from all sex instruction is that they wish to "keep the child innocent." What is to be said of the matter of sex instruction? Should it be given? If so, by whom, at what age, and in what manner? The instruction of which there is question here means the imparting to another knowledge of the "facts of life." The "facts of life" are four; namely, (1) the origin of babies, (2) the sex differences between male and female, (3) the bodily changes that occur at the age of puberty, and (4) the marital act.

To reveal too much about sex to a child is a grave error, for it will foster a premature ripening of his sexual instincts and will fill his mind with phantasms of a troublesome nature. He will as a result experience temptations with which he is not sufficiently prepared to cope. Pope Pius XI warns that complete sex instruction, if given to the child prematurely, will prove dangerous:

> In this extremely delicate matter, if . . . some private instruction is found necessary and opportune . . . every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says: "Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child."[1]

Again, pointing out that sex instruction which stresses the physical side alone is to be condemned, Pope Pius XI says:

> Another grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youth against the dangers of sensuality by means purely natural, such as foolhardy initiation and precautionary instruction for all indiscriminately, even in public.[2]

In a talk to Catholic women Pope Pius XII points out that parents have the duty to give prudent instruction in matters of sex to their children as the need arises:

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[1] Pius XI. *Christian Education of Youth.* In *Five Great Encyclicals.* New York: Paulist Press, 1939. p. 56.

[2] Ibid. p. 56.

With the discretion of a mother and a teacher, and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to those questions, and set their minds at rest. If imparted by the lips of Christian parents, at the proper time, in the proper measure and with the proper precautions, the revelation of the mysterious and marvellous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard, from some unpleasant shock, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading, the more dangerous and pernicious as secrecy inflames the imagination and troubles the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruption which surround them, "because foreseen an arrow comes more slowly."[1]

When Should Sex Instruction Be Begun?

To delay too long the giving of instruction to the child in matters of sex is unwise, for every child, sooner or later, becomes curious about sex differences. This is a natural inquisitiveness, and the child has a right to know the truth in so far as he is ready to receive it. If he is not enlightened on these questions, he will be incited to make a morbid search for the desired knowledge in dictionaries and among friends of his own age. Eventually the child will obtain information in some way or other, and his parents cannot prevent it.

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[1] Pius XII. "Allocution to a Concourse of Women of Catholic Action, November 26, 1941." *Clergy Review* 22:136, March 1942.

Parents can see to it, however, that their child is not left to his own blundering pursuit of this knowledge. Many boys and girls read risqué magazines, objectionable news accounts, questionable stories, merely because of their desire to learn something about sex. Thus their quest for this information is unduly prolonged and lasts perhaps for years. Thus their ideas of sex are unclear and distorted. Thus they fail to acquire the reverential attitude which they should have toward sex. They learn to look upon it as something that is dirty or impure, and will not have a true appreciation of its noble function.

Ignorance exposes boys and girls to the danger of contracting immoral habits without realizing the sinfulness of such actions. They are of course guilty of no formal sin in this, but later, when they come to know the true malice of the habit, it may prove extremely difficult to put an end to this evil way of acting. Moreover, ignorance in these matters lays a young person open to seduction on the part of older persons. This is especially true in the case of girls. Ordinarily speaking, they desire to be loved, and are inclined to accept from male friends kisses and embraces as mere signs of affection. If a girl knows nothing of the inflammable nature of the passions, she may innocently permit what gravely jeopardizes her virtue.

Premature and too-long-delayed sex instruction are both to be condemned. When, then, should this information be imparted to the child? The rule is this: Instruct the child in so far as ignorance may harm him. A child of eight obviously does not need the same amount of knowledge as a youth of sixteen. A sheltered child will not require as much as one who is exposed to the influence of immoral acquaintances.

The object of the one who gives the instruction should be to communicate to the young person sufficient information to satisfy his present curiosity and needs. Instruction should decrease, not increase, his interest in sex.

The parents' instruction should begin by explaining to the little child the origin of babies, and it is not completed until a son or daughter who is about to be married attains a full knowledge of marital rights and privileges. In some instances a child may begin to ask about these matters when he is but three years of age. His questions should be answered frankly but without too great detail. Ordinarily children seek information on sex before they are six or seven years old. What should be done in cases where the child does not ask spontaneously? In such an eventuality the parents should arrange opportunities for him to make inquiries. This can be done by mentioning subjects which will suggest such questions to the child.

Who Is to Give Sex Instruction?

Which one of the parents should impart sex information to the children? To answer this question we must make a distinction. When the child, either boy or girl, is small, the mother seems to be best fitted for this task. Besides, since she is with the child during the whole day, she will most probably be the one who is present when the questions come into his mind. When a child approaches puberty he becomes more prone to the stimulation of the passions, and it is preferable that sex instruction to a child of his age be given by one of the same sex. The father, therefore, should instruct his son when the latter reaches the age of about thirteen; the mother should instruct her daughter. One is reminded of what Pope

Pius XII says in his allocution to Catholic mothers in the passage already quoted on page 360: "It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth."

How Sex Instruction Is to Be Given

The sex talk should be given in a manner that is clear, free from embarrassment, and satisfying. Parents should avoid using words the meanings of which are not well known to the child. Technical expressions and obscure phrases will do more harm than good, for they mystify and befuddle the child. Moreover, one should not recite to the child a passage of an author which he has memorized. He should use his own words and his own ways of expressing the thought, for otherwise his instruction will sound stilted and preachy, and will lack the conviction which is here so desirable. One's manner of stating the facts should be as unemotional and matter-of-fact as possible. There should be no evidence of embarrassment, for embarrassment on the part of the parent will react on the child and will cause him also to become embarrassed.

Embarrassment can in most cases be avoided if one stresses the sublimity of the sex function. One should remind himself that sex holds a very important and sacred place in God's plan of the universe. Little embarrassment will be experienced by the normal parent who begins these instructions at the proper time and continues to give them periodically as the child's needs increase. If one finds himself becoming nervous during the talk, he might restore his calmness by a temporary digression or interruption. If a parent believes that he cannot discuss this matter with his child without suffering noticeable embarrassment, he should ask another to give the instruction for him. He should, however, make certain that his substitute is well qualified and that he will not impart false or sinful ideas.

What Is to Be Told?

The questioning child should be told the truth about matters of sex, but he should receive only that measure of truth which he needs to know at the time. The stork story or the cabbage-patch fiction should not be employed to explain the origin of babies. When a little child puts to his mother the question, "Where do babies come from?" the mother might answer something like this: "Babies come from the hand of God. They grow under their mother's heart like a rose on a rosebush. They remain inside the mother until they are strong enough to live outside, and then they are born."

When the child grows older he will ask the parent: "What is the difference between boys and girls?" To answer this question the mother might give a development of the following thoughts: "God is of course all-powerful. That means that He can do anything. He could, then, create boys and girls in the same manner in which He created the angels or Adam and Eve. He created the angels by directly drawing each of them into existence by His own hand. They had no father or mother. God Himself also directly created Adam and Eve. Taking up some earth, He Himself formed and molded it into a human shape, into the body of a man. Now, God is infinitely wise and infinitely holy and infinitely powerful. It is clear, then, that every part, every line, every member, every organ of that body was the choice of God Himself, who is immeasurably wise and holy and powerful.

Therefore every part and member and organ of that body was sacred. Then God breathed into that human shape a living, glorious soul and in that moment there was created the first man, Adam.

"From the body of Adam God then took a part and formed and fashioned it into another human shape, into the body of a woman. Now God, who did this, is infinite wisdom, infinite holiness, and infinite power. Therefore every part, every line, every member and organ of this body was the express choice of infinite wisdom and holiness and power. We must conclude that every part and member and organ of this body was sacred. Into this body God then breathed a gloriously beautiful soul, vibrant with life, and there was created the first woman, Eve.

"Eve was like Adam and was unlike Adam. She resembled Adam in this way. She had a soul that was gifted with the wonderful powers of memory, understanding, and free will; she possessed a body with its five magic senses of sight, hearing, smell, taste, and touch. Like Adam, she had been created by God, and like him, she was intended to go to the everlasting home of heaven. She was unlike Adam physically. She was weaker, more delicate, and more refined of form. Her body was not the same as man's. Its shape and generative parts were different. Its skin was smoother. Woman's voice was of a higher pitch. Woman, then, has certain qualities which man lacks and man has certain qualities which woman lacks, and it is because of these differences that man and woman are attracted to each other and are destined by God to help each other in life.

"God in His infinite goodness gave Adam and Eve a most precious gift; namely, that of helping Him to create other human beings like themselves, the glorious privilege of bringing into the world babies who were destined to live forever in heaven. He placed in the body of Eve female cells of life and in the body of Adam male cells of life. According to almighty God's plan, when the male cells of life met the female cells of life, a new human being was created, a tiny baby took up his nesting place under his mother's heart. These cells of life are located in the parts of the body which are called the genital organs. It is obvious, then, how sacred these genital organs are. They must always be treated as something sacred. No one should ever joke about them, nor touch them without a justifying reason, nor expose them without necessity."

The physical development which occurs in the bodies of boys and girls at the age of puberty should be clearly explained, and the youngster should be informed about the natural phenomena which accompany this growth toward maturity. In order to protect him or her from spiritual harm the manner in which the male seeds of life meet the female cells of life—namely, by the union of the genital organs—may be explained to the child who is approaching puberty. The young person should be told that this act is called sexual intercourse or the marital act. It is termed the marital act because it may licitly be performed only by a man and a woman who are married to each other. For an unmarried boy to be guilty of such an act is a grievous sin that brings him undying shame and dishonor. For an unmarried girl to participate in the marital act is a mortal offense against God which will bring everlasting regret and disgrace. Since everyone is subject to temptation, young persons should pray often for aid to preserve their virtue.

Adolescent girls should be informed of the marked difference between a boy's reaction to sexual stimuli and that of a girl. Sexual stimuli are actions or objects which tend to arouse venereal pleasure. Examples of these are unchaste touches, the sight of a scantily clad person of the opposite sex, indecent pictures, and lewd conversation. Because God intended man to be the aggressor in sex relationship, He made man's passions more readily excitable. Hence a boy may be strongly aroused sexually by a stimulus that leaves a girl unmoved. It often happens that an adolescent girl will permit a boy to engage in actions which she regards as innocent marks of affection, though actually they awaken the boy's passions. Girls should be warned against providing boys with the occasion of sin and against the dangers in such cases to their own virtue.

CASES TO BE ANALYZED

1. Mrs. Spillain has twins, a boy and a girl, who are four years old. She makes it a practice to bathe them together and to dress them and undress them in the same room. Mrs. Walter, who is visiting the Spillains, is shocked when she sees the young boy and girl in the same bathtub and she condemns this as immodest. Mrs. Spillain had never given the matter a thought, and she is now worried and wonders whether she has been acting imprudently.

2. "I read in a Catholic book yesterday," Mrs. Meyers confided to her friend, "that we should never use the story of the stork to explain to our youngsters the origin of babies. But the trouble is that I already told little Miriam that a stork brought her. What can I do about it now? Must I confess to her that I told her a falsehood?"

3. "You see, dear," Mrs. Hopkins is explaining to her nine-year-old son Billy, "when you were tiny you were growing inside your mother's body and waiting for the day when you could live outside." "Aw, Ma," Billy exclaimed, "forget it. I know all that stuff already. The Parker kids told me everything."

4. "Mother," Harold Smithies said, "can you have a baby if you're not married?" "What put such a question into your head, Harold?" his mother replied. "Well, can you?" Harold guilelessly persisted.

5. "Mrs. Shaw," Lucille Anderson, six years of age, asked, "where do babies come from?" "You just ask your mother that question, dear," Mrs. Shaw replied. "But you told Alice," Lucille retorted. "She said you did." "Yes, I know," Mrs. Shaw explained, "but, you see, she is my own little girl. You ask your mother."

6. During the summer months Mrs. Grayson permits her eight-year-old daughter Ann to wear merely a pair of shorts while she plays in the sand at the beach. Moreover, when Ann is preparing for bed in the evening she runs about the house with nothing on. Her mother does not reprove her, for, she explains, "Ann is only a baby." Mr. Grayson dislikes all this, but he makes no comment for fear that he may seem too strict.

7. "John," Mrs. Moorland says to her husband, "Jackie is nearly ten years old now. Don't you think that you had better start instructing him in matters of sex?" "Oh, he goes to St. Patrick School," Mr. Moorland replies. "The nuns will undoubtedly give him all the instruction in those matters that he needs. They certainly would not neglect such an important matter as that."

8. "The priest said that we must instruct our children at home in things about sex," Mrs. Davis observed to her friend Mrs. O'Brien. "Even if the children go to a Catholic school?" Mrs. O'Brien inquired. "Yes," Mrs. Davis replied, "he said it was the personal duty of the father and mother." "I don't see that at all," Mrs. O'Brien commented. "The Catholic teachers can explain those things better than the parents. They can give one or two classes on it to the boys and girls separately and let it go at that."

TOPICS FOR DISCUSSION[1]

1. Sex instruction can best be imparted in the classroom.
2. Instruction in sex provided by exposing the child to occasions of sin is to be condemned.
3. Even when in the presence of their young children only, parents should observe modesty of dress.
4. In spite of the fact that a girl of today does not permit petting, she can be very popular with young men.
5. Parents should not inform their engaged son or daughter about the rhythm theory of avoiding offspring.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

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CHAPTER XXV

Adolescence

THE ADOLESCENT AGE IS A DANGEROUS ONE, AND ITS DANGERS arise from the sudden change that comes over the young person as he grows to maturity. This change is threefold; namely, physical, emotional, and mental. He has reached the age of puberty, and the newly awakened passions which besiege his maturing body may cause him anxiety and may be the source of temptations to sin. His emotions seem unstable. Fits of listlessness may follow, within a short time, fits of feverish activity. Periods of hilarity may quickly be succeeded by periods of discouragement. Spells of overweening confidence may suddenly give place to spells of excessive timidity. Parents must beware of antagonizing their adolescent child. They should endeavor to win his confidence by showing him that they wish to understand him and his problems, that they try to see his point of view, and so forth. Because he realizes that he has attained to a certain degree of maturity, the adolescent is led to assert himself more than heretofore. He has a desire for independence. Self-assertion, of course, if properly modified, is a praiseworthy quality, and so one should not try to suppress every attempt he makes to assert himself. If the parent does thwart his children at every turn, either they will never acquire the self-assurance which maturity should bring or they will assume a rebellious attitude with the danger of flinging off all bonds of restraint at the first opportunity.

Training Adolescent Boys

It has been pointed out that men and women differ in their manner of thinking, in their sense of values, and in their attitude toward life. (See "Understanding One's Partner in Marriage," pages 19-25.) In many things a man's viewpoint and reaction are not the same as a woman's. The adolescent boy is growing into manhood, and those responsible for his training should see to it that he is aided in developing the qualities which are natural to men. The boy has masculine tastes, characteristics, and tendencies, and these can be effectively fostered by his observation and imitation of mature persons of the same sex. A boy, then, should be given the opportunity of associating frequently with men. He will through their companionship be gradually strengthened in his masculine inclinations. A boy whose life is directed and influenced by women alone will lack the virility which he should have. Such a boy, because he does not come into contact with those gifted with masculine virtues, tends to form an ideal of conduct that is feminine. In family life it is the father who should supply much of the masculine influence for his sons. He can accomplish this by close association with them at home in the evenings, and on Sundays and holidays. He can exert a wholesome influence on them by joining in their play, by accompanying them on hikes, picnics, and so forth, and by taking them to the theater, to baseball and football games, and to other amusements.

ASSOCIATION WITH GIRLS. At the approach of adolescence a boy will take much more interest in girls than he has in the past. He now looks upon members of the opposite sex with new eyes and feels for them a definite attraction. Because of the newness of the experience he may be quite self-conscious in associating with girls, and this can cause him to act in an awkward manner and to be tongue-tied in their presence. Frequent companionship with members of the opposite sex, however, will soon enable him to establish a healthy relationship with them. Parents should beware of ridiculing their adolescent son when he displays a normal interest in girls. Such an attitude on their part is apt to alienate their boy, to cause him unnecessary embarrassment, and to retard his social progress.

ASSOCIATION WITH GANGS. During adolescence a boy's interests normally turn from home life to the companionship of an outside group. Boys of this age like to associate with a crowd of other boys and to form themselves into gangs. Amid such companions a boy enjoys greater independence than he has at home. He can express his views more freely and will perhaps be understood more easily. He can, without fear of correction, do things which his parents would not allow, and he escapes the censorious eye and critical tongue of his elders. This period of the boy's life is often called the gang age. The gang with which the boy travels may have a wholesome influence on him or an evil one. The gang can help to develop in him loyalty, valor, teamwork, and ready obedience, or it can foster the use of vulgar, obscene speech, immoral actions, petty thievery, bullying, and bravado. The gang has untold possibilities for good and for evil. Once a boy becomes a member of such a group, it is very difficult for him to break away from it. Parents should not be troubled, therefore, over the fact that their boy has affiliated himself with a gang, but they should carefully investigate the type of boy that makes up this group. If the members are above reproach morally and have the same degree of intellectual maturity as their son, parents may encourage his gang membership. If, however, among the group are some undesirable boys, parents should realize that there is in such companionship grave danger to the morals and character formation of their son.

Example. John Latson, fifteen years of age, was the son of moderately wealthy parents. Because life at home was uninteresting John, with others of his age, began to loiter around the corner drugstore. One evening, merely to experience the thrill involved, he and three others stole an automobile. The theft was reported soon afterward; the squad car spotted John and his companions and gave chase. In their attempt to elude the police the boys turned a corner too fast and crashed into a safety zone. One of the boys was killed; two were severely injured.

Comment. It is most unwholesome for boys to gather regularly in groups at street corners, in poolrooms, drugstores, and similar places. Boys like excitement, and their efforts to get a thrill may easily lead them astray. When in the company of others they will often do things "on a dare" which normally they would never dream of attempting.

Training Adolescent Girls

Traveling. Adolescent girls should not be permitted to travel long distances unaccompanied by an older person. At times, however, it is necessary that young women take such trips by themselves, and so parents should see to it that they are carefully instructed in the proper manner of comporting themselves at such times. It is well to warn girls against engaging in conversation with male fellow passengers and to teach them what to do when spoken to on the street or train by unknown boys or men. Many young girls do not realize how extremely imprudent it is to accept rides in automobiles from strangers. Parents should explain to them the grave dangers into which they may thus put themselves. Recounting the tragic results of actual cases might serve as a vivid reminder to them.

EXAMPLE 1. Jane Gibbon, fifteen years old, was returning from an errand for her mother. As she was walking along the street an attractive young man in an automobile drew up to the curb and hailed her. "I am going your way," he said, smiling pleasantly; "I shall be very happy to give you a lift." Jane, tired from her long walk, accepted his offer. The young man drove on a block in the direction of her home, then suddenly turned a corner and headed for the outskirts of the city. When a lonely spot was reached he stopped the car and, after brutally attacking Jane, forced her to walk home.

EXAMPLE 2. Mary and Nellie were returning early one evening from the movies when an automobile stopped at the corner where they were awaiting the streetcar and a masculine voice offered to take them home. Thinking that they were safe because they were together, they got into the machine. An hour later one of the girls had been choked to death and the other severely beaten.

MODEST ATTIRE. Modesty is a virtue that regulates one's conduct in matters that are apt to arouse forbidden pleasure; that is, in the matter of dress, deportment, speech, and so forth. It prompts a person to avoid acts that would be for himself or for others an incitement to passion, and thus it tends to safeguard chastity. The sight of an unclothed or scantily clad woman will as a rule strongly arouse the sexual instincts of a man, and so is a source of temptation to him.

Women should not overlook the fact that the law of Christian charity forbids anyone to expose others unnecessarily to moral danger. Women, therefore, are obliged to avoid being seen in risqué dress by one of the opposite sex. Moreover, by attracting men to sin by thus exposing their bodies, women jeopardize their own chastity, for they invite familiarities. Hence parents must be most conscientious in selecting for their daughters attire which does not violate the norms of modesty. This is particularly important with regard to bathing suits, play suits, and party frocks. Mothers are reminded that even little girls between the ages of eight and eleven should not be permitted to wear sun suits that provide little covering about the waist, for if the youngsters become accustomed to such a way of dressing at that age, their sense of modesty will be dulled and there will be danger of their carrying over to their later years this same lax attitude toward their attire. Parents should make every effort to inculcate in their daughters a sense of genuine Christian modesty. Young girls should be taught to avoid not only what openly violates this virtue, but to cultivate the habit of choosing a way of acting that is more in accord with that of their ideal, the Blessed Mother of Christ.

Drinking. It is a well-known fact that a common manner of seducing young women is to persuade them to drink too generously of alcoholic beverages. Alcohol removes their inhibitions and thus greatly facilitates the task of the seducer. "A girl who has been drinking . . . cannot possibly stand guard over . . . her conduct," says Margaret Culkin Banning.[1] Under the influence of strong drink girls will often permit actions which in their sober moments they would shrink from in horror. Stimulated by highballs or cocktails, they grow hilarious and daring. They gradually lose their sense of self-respect and become boisterous and irresponsible, and thus are easily persuaded to do what will later be for them a source of lifelong heartache.

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[1] Margaret Culkin Banning. "The Case for Chastity." *Reader's Digest* 31:5, August 1937.

The wise parent, therefore, will convince his daughters of the prudence of avoiding strong drink, at least when they are away from the family circle. The home environment affords them protection against the dangers to which drinking would expose them while they were in the company of outsiders. Moreover, it is unseemly for young girls to visit cocktail lounges or taverns unless they are in the company of a near relative.

EXAMPLE. Teresa Knowlson, after attending a dance with Henry Smith, went with him to a night club. There she had several strong drinks and, when Henry suggested that they adjourn to his apartment, she flippantly agreed. The next morning revealed to the sobered girl the extent of her folly.

NIGHT CLUBS. Many night clubs today merit disapproval because of their scantily clad entertainers, their coarse singing, the inartistic music of their orchestras, and the character of their regular customers. They have an unwholesome influence on young men and women, and so teen-agers especially should not be permitted to frequent them. These places of amusement are objectionable, too, on another score. Since they are excessively costly, they teach the young persons habits of extravagance. If on some special occasion parents see fit to allow their child to visit a night club, they should make sure beforehand that it is entirely reputable and free from offensive floor shows.

SMOKING. Smoking, whether it be done by boys or girls, is in itself not in the least sinful, and if indulged in with moderation, it seems to work no harm to one's physical health. It very frequently happens, however, that women do not use moderation in smoking. Once they have contracted the habit, they tend to go to extremes. Experience has disclosed this as a fact, but the reason for this tendency is not as yet known. Immoderate smoking entails spending an amount of money that is far from insignificant. Moreover, many medical authorities assert that excessive smoking produces injurious effects on one's health, for it tends to cause (1) angina pectoris and other ailments of the heart, (2) stomach ulcers, indigestion, and acidity disorders of the stomach, and (3) roughening of the membranes of the nose, throat, and lungs. The girl who contracts the habit of smoking will usually find it difficult later to rid herself of a practice that may easily prove both expensive and harmful. These points should, then, be carefully weighed by the parents. If they do not wish their daughter to smoke, they should in due time supply her with motives for abstention. A promise of a much-coveted gift (for example, a good wrist watch) if she abstains from smoking until she is twenty-one years old might solve the difficulty.

The Family Automobile

The ability to drive an automobile is a very useful accomplishment, and the young person should, when he manifests a sufficient sense of responsibility, be instructed in this art. Since youngsters are often inclined to be daring and reckless, they must be thoroughly convinced of the necessity of caution and habitual carefulness in driving. It should be pointed out to them that negligence in this matter may mean serious damage to property and the grave injury and even death of men, women, or children. Although the automobile possesses many beneficial features, it has some disadvantages also. Parents should not close their eyes to the fact that automobiles facilitate the committing of certain types of serious sin. It would be very unwise on their part to allow their son to take the family car whenever he wishes and not demand that he give an exact account of his whereabouts. He should be allowed the use of the automobile only on certain and not-too-frequent occasions, and he should let his parents know where he is going and when he expects to return. It would help to foster economy and would aid the parents in their surveillance if they were to have their child pay for the cost of the gasoline used while the machine is in his hands. The sum could be deducted from his weekly allowance.

Courtship

While a wholesome association with those of the opposite sex is to be favored, parents should impress upon their children that courtship should not be started at too early an age. The purpose of courtship is the choosing of a marriage partner, and so it is clear that it should not be permitted to a young man or girl who is not yet ready for marriage. The constant association with a particular person of the other sex will usually produce a friendship which will gradually grow into love, and if marriage between the two parties is impossible for some years, the situation will be fraught with strong temptations. Boys and girls who are only sixteen or seventeen years old should not keep company regularly with persons of the opposite sex.

The young person should be persuaded not to enter into courtship with one whom he cannot lawfully marry or who would be an undesirable spouse. Those whom Catholics should not consider as eligible life partners are:

1. *Married persons whose partners in marriage are still living.* A marriage ceremony performed with such an individual would be null and void, for the law of God permits no man or woman to have more than one living spouse. Men or women who have obtained merely a civil divorce are to be placed in the category of those who are still married.

2. *Persons who would endanger one's eternal salvation.* A militant atheist, an anticlerical, a grossly immoral man or woman, are examples of this type. A marriage partner who insists on the use of artificial birth control causes very grave moral problems for the other spouse.

3. *Non-Catholics.* It is true that at times non-Catholics excel Catholics in praiseworthy traits of character and in natural virtue. To counsel a Catholic young man or woman not to marry a person of another faith or one who has no religion at all is not to cast any reflection on the moral worth of such persons. This advice is intended merely to point out the grave dangers which are involved in marriages contracted between two persons who do not share the same religious beliefs. (See "The Attitude of the Church toward Mixed Marriages," pages 176-82.)

4. *Those who would be a source of unhappiness.* Such persons are men or women who are addicted to drink or to drugs, those who have no sense of duty, and those who are excessively lazy.

5. *Those who are fundamentally incompatible.* Some persons cannot endure long association with certain other types

of character. Individuals of these latter types react strongly on their feelings, make them uneasy or nervous, prove irksome, because their habits of behavior are so different. An introspective person who is slow and deliberate in all his reactions might readily find the quick-thinking, fast-moving extrovert very difficult to get along with.

When courtship begins, parents should exercise special supervision over their son or daughter in order to keep their child as much as possible from all occasions of sin. They should, moreover, show themselves cooperative and sympathetic in helping their child find the person best suited for him. It is important that the boy who is courting their daughter be made to feel that he is welcome in their home.

If parents forbid their son or daughter to keep company with another merely because that person is not of their own nationality, they are acting unjustly. As long as the prospective fiancé is of good morals, is of marriageable age, and is not classified in one of the above-mentioned categories of unfit marriage partners, parents should not interfere with the choice of their child.

Respecting Children's Secrets

Everyone has a right to his secret knowledge. This knowledge is his own possession, and hence no one may without his consent share in it. If the secret has reference to discoveries, inventions, writings, and so forth, which are the fruit of a man's mind, or to information which he has obtained licitly, he owns them as completely as he owns a table or an automobile which he has justly acquired by purchase. If the secret pertains to his hidden crimes, he has a right that these be not divulged without necessity.

One would, then, violate another's rights if, without a justifying reason, he tried to discover his secret by reading his private correspondence or personal notes, by eavesdropping, by tapping the wires of his telephone, by employing hidden dictaphones, and so forth. A "justifying reason" for acquiring such knowledge is present if one has a right to the information sought; for example, in a just war a nation may endeavor to obtain possession of documents that contain information concerning the strength and the plans of enemy troops. Again, if one can reasonably assume that the owner of the secret would willingly communicate it if asked, he would commit no fault in looking at the other's secret documents. The degree of sinfulness involved in reading without right or permission another's letters, private notes, and the like will depend on the importance of the secret information which the reader foresees that he will unjustly acquire.

Example. Jerome Birmingham has sound reasons for suspecting that his roommate at college has been defaming him in his correspondence with Mr. Lee Birmingham, Jerome's uncle. One afternoon while his roommate was at a movie, young Birmingham searched his desk, found the letters from his uncle, and read them very carefully.

Comment. Jerome acted licitly in this case, for he was merely trying to obtain this secret knowledge in order to defend himself against an unjust attack on his good name.

Children should be informed of the right which others have to keep secret their private affairs, their writings, and so forth. Hence parents must see to it that their offspring do not engage in such practices as spying at keyholes, stealthily listening to secret conversations, or reading another's private letters, notes, and similar documents.

CHILDREN'S MAIL. Letters which are addressed to the child belong to him. The average young person derives a genuine thrill from opening his mail, and he is inclined to take it amiss when others, even his parents, deprive him of this pleasure. His correspondence is, however, to some degree under the jurisdiction of his parents. Whenever the father or the mother believes that censoring their child's mail is necessary for his own good, they may licitly do so. If the source of the incoming letters is under suspicion, the parents should investigate the matter. It is preferable merely to ask the child who the correspondent is. If, however, the child refuses to give the desired information, the parents may read his mail without his knowledge or consent. If the child's mail is read, it seems best to do it secretly.

TELEPHONE CONVERSATIONS. Just as parents have the duty to protect their offspring against associating with evil companions, they must also see to it that their child does not engage in telephone conversations with those whose influence would be harmful. Moreover, even when the telephoning is with wholesome friends, it should be kept within reasonable limits, for the practice of engaging in too frequent and long telephone calls can cause much loss of time and unnecessary expense. The child should be instructed to respect the privacy of the telephone calls which other members of the family receive. He must not eavesdrop or listen in on the extension telephone.

CASES TO BE ANALYZED

1. Mrs. Morris gave her daughter Julia, fifteen years old, permission to spend the night with her young friend Anna Blanchard. In order to make sure that Julia reached her

destination safely, Mrs. Morris telephoned Mrs. Blanchard. To her astonishment she was told that Anna had been given permission to spend the night with Julia Morris and that the girls had left together a short time ago. The next day, when Julia returned home, Mrs. Morris forced her to admit that she and Anna had taken a trip downtown to the theater and that, shortly after midnight, they had gone to the home of a girl friend to sleep. Mrs. Morris wonders what action she should now take.

2. Junior Bolton, fourteen years old, approached his father and asked, "Dad, will you please give me twenty dollars for the senior class dance next Friday night? Mother said I could go." "Twenty dollars!" Mr. Bolton exclaimed. "What in heaven's name do you want so much money for? How much are the tickets?" "O," Junior replied, "they cost only two dollars, but tickets aren't the only thing by any means. I have to get an orchid for the girl and a snack after the dance. Besides, there's the taxi fare."

3. Betty Sterling, seventeen years of age, complains: "Mother, Marie borrowed my earrings last night without asking me and she lost one of them. I'm getting tired of the way she acts. She wears my clothes and tears them. She uses my lipstick and perfume all the time without my permission. Won't you do something about it, Mother?" "You should be unselfish, dear," Mrs. Sterling replies, "and learn to share things with Marie."

4. "Hey, Sweeney," Julia Henderson shouted at her friend Anna Sweeney, "where's Jacobson?" "She's over at the drugstore with Stockman," Anna replied. "Does that mean *Marie* Jacobson and *Helen* Stockman?" Mrs. Henderson asked her daughter in surprise.

5. Mrs. Krieger is introducing her twenty-year-old son Sidney to the members of her bridge club. "Girls," she smilingly announces, "this is my darling baby boy, Sidney."

6. John Ronaldson, fifteen years of age, has often been guilty of reckless driving. "If you get into one serious accident," his father warns him, "I am going to forbid you to do any more driving till you're twenty-one."

7. Little Ann Smith is often left with nothing to engage her attention. In order to while away the time she listens in on the family's party telephone line without anyone's knowing that she is doing so.

8. "My little girl uses the telephone a great deal," Mrs. Berkeley remarked to Mrs. Berger, "and I don't know how I can stop this abuse in a nice way." "Why don't you deduct the cost of the phone calls from her weekly allowance?" Mrs. Berger suggested. "That would slow her down, I'm sure."

9. Mabel Archer is spending her Christmas holidays at the home of her classmate Dorothy Lane. Since Dorothy's sister, Marie, is away on a trip, Mabel is assigned to her room. One day while looking through the bureau drawers Mabel discovers a packet of letters and, consumed with curiosity, she settled down to spend the evening reading them.

10. Anna Spielman, ten years old, has hidden some letters which she received from her friend Mabel. "Go and get those letters," Mrs. Spielman bids her daughter; "I wish to read them." Although she knows that Mabel's letters contain nothing wrong, she is curious to know their contents. Anna at first protests against showing her mail to her mother, but finally obeys.

11. Mrs. Chambers answered the telephone. "This is the manager of the Krieger Five and Ten Cent Store," a voice

informed her. "Your son was seen stealing several small articles from the counters here. We do not intend to pursue the case any further. The matter is now entirely in your own hands." Mrs. Chambers is in a quandary as to what course of action she should adopt.

12. "Yes," Mrs. Lynch tells her friends at the bridge party, "my Joe says he's in love with Mary Garvey." "Isn't he only sixteen?" one of her companions asks. "Yes," Mrs. Lynch replies, "but he is big for his age." Joe overhears his mother's remark about his love for Mary and he resents it bitterly, for he had told all this in strict confidence.

TOPICS FOR DISCUSSION[1]

1. When a boy or girl is arrested for delinquency the parents should be punished.
2. A boy or girl should not be permitted to have dates before reaching the age of sixteen.
3. Little things are the source of most conflicts between mothers and children of high-school age.
4. High-school girls do not as a rule approve of their male companion's drinking liquor.
5. Parents have no responsibility with regard to the choice of their child's avocation in life.
6. Parents should permit their child to select the college which he is to attend.
7. Boarding school, even during college, is undesirable for the normal youth.
8. When a boy and girl go to a movie or dine together, each should pay his or her own share.

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[1] Not all the assertions contained in the topics are true. The student is to judge the truth of any assertions made and to explain his decision.

9. The custom of parents' arranging marriages for their children should be revived.

10. Parents should refuse to speak to a son who has married outside the Church.

11. Parents should dissuade their teen-aged children from drinking alcoholic liquors even when they are at home.

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Appendix I

PHONOGRAPH RECORDS FOR CHILDREN

Although the makers of phonograph records for children are constantly producing new ones and ceasing to make additional copies of old ones, the following popular records will probably remain on the market for a number of years. The catalogs of the larger manufacturers are classified, and the titles of records for children will be found gathered together in one section for easy reference. Before purchasing a record the parent can listen to it in a soundproof room or by means of an earphone. Few things bring a child more genuine happiness than listening to the playing of a good phonograph record produced by artists who know what children like. The educational value of such records is great, and parents will do well to supply themselves with a generous collection.

Nursery Rhymes

Mother Goose Nursery Rhymes (Victor, BC-33)
Famous Nursery Stories (Musicraft, C1)
More Uncle Mac's Nursery Rhymes (Victor, BC-47)
Mother Goose Songs (Decca, C.V. 100)
Nursery Rhymes (Decca, C.V. 101)
Nursery Songs (Columbia, J-26)

Stories

Famous Children's Stories (Musicraft, C2, C3)
Little Black Sambo (Columbia, MJ-28)
Dramatized Fairy Tales (Victor, BC-4)

Cinderella—"Let's Pretend" (Columbia, MJ-32)
Peter and the Wolf (Victor, DM-566)
Humperdinck: Hansel and Gretel (Columbia, MM-632)
The Holy Family Resting by the Wayside (Columbia, P-69340-D)
The Unsuccessful Elf (Victor, 45-5124, 45-5125)
Grimm's Fairy Tales (Victor, BC-48)
The Happy Prince (Decca, 420)
Snow White and the Seven Dwarfs (Victor, J-8)
The King Who Couldn't Dance (Columbia, J-25)
Cinderella (Decca, 391)
Tick Tock Tale (Sonora, MS-485)
Song Stories (Sonora, MS-486)
Uncle Don at the Zoo (Sonora, MS-488)
Alice in Wonderland (Decca, A-376)
The Wizard of Oz (Decca, 74)
Hans Christian Anderson Fairy Tales (Decca, 327)
The Selfish Giant (Decca, DA-389)
Captain Kidd's Cats (Columbia, J-2)
How the Man in the Moon Lost His Face (Columbia, J-1)
Sugar Cookie Flats (Columbia, J-5)
Cherup the Chick (Columbia, J-4)
The Rollicking Roller Skates (Columbia, J-18)
Sleeping Beauty (Columbia, J-19)
Treasure Island (Columbia, M-MM-553)
Robin Hood (Victor, P-35)
Winnie The Pooh Goes Visiting (Victor, BC-7)
Winnie The Pooh Builds a House (Victor, BC-19)
Dickens' Christmas Carol (Columbia, M-MM-521)
A Christmas Carol (Decca, DA-290)
Mr. Pickwick's Christmas (Decca, DA-379)

Songs

Lullaby (Victor, 22160)

Children's Op'ry House (Tone Products Corporation, TP-T)

Uncle Don's Land O' Song (Sonora, MS-474)

Uncle Don's Playland (Sonora, MS-452)

Uncle Don's Song Shop (Sonora, MS-485)

Songs of Our Native Birds (Victor, 35785)

Lullabies (Sonora, MS-462)

Songs of the Zoo (Victor, BC-44)

Songs for Children (Victor, 19830, 19831, 20212, 20347, 20441, 20621, 20737, 20743, 22620, 22621, 22992, 22993, 24241, 24242, 24243, 24244)

Raggedy Ann's Songs (Victor, J-1, J-4)

'Twas the Night before Christmas (Decca, A-480)

Christmas Carols (Victor, 36188, P-2, C-32)

American Folk Songs (Decca, 25)

Patriotic Songs for Children (Decca, 50)

Winnie The Pooh Songs (Victor, J-6)

Games

Singing Games (Victor, BC-29, 20806, 22759, 22760, 22761, Set Y-335)

Needle's Eye (Victor, 20214)

Dance Song (Victor, 22174)

Marches for Children (Victor, 22764, 22766)

March of the Toys (Victor, 9148-A)

Various

Jingle Bells (Victor, B-7688)

Animal Pictures in Music (Decca, 85)

Insect Pictures in Music (Decca, 84)
The Children's Corner (Victor, M-639)
The Children's Corner (Decca, A-414)
Songs of Safety (Decca, A-443)
It's Fun to Eat (Winant Productions, G-1)
Tunes from the Baby's Opera (Victor, 24530)
Pee-Wee the Piccolo (Victor, Set Y-344)
Franz Schubert (Vox, 254)
The Children's Overture (Victor, 36370)
Rhythms for Children (Victor, 20399, 20401)
Orchestral Instruments: Melodies for Children (Victor, 20079, 20164, 20174)

Appendix II

Useful Pamphlet Material

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